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MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

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CHRISTIAN ART IN INDIA

KOREAN MISSION PARISH

mission bulletin

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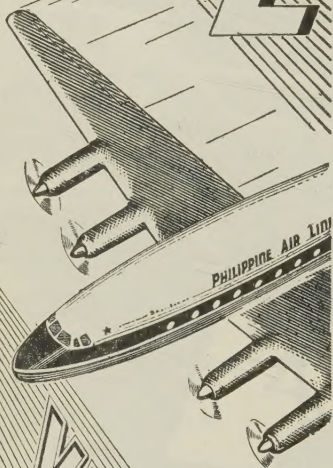
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A New Turn In The Anti-Religious Battle

WHEN atheistic communism is master of a country as it is in China, it works on the souls of men through the instructions that it gives: through the schools and the press which are its monopoly. Knowing very well that Christianity is not simply a set of dogmas but life and communion in the Church, it realizes that the mere preaching of atheism may be too slow and powerless to extirpate "superstition"; and it is necessary at one and the same time to attack the ecclesiastical institution in its Hierarchy, in its educational power and in its role in the community as nourisher of Christian life. This cleverly planned attack has now taken an important twist.

From the beginning, everything was done to keep the faithful from the churches while *still allowing "free exercise of religion."* Then the real sapping process was carried out by the "Committees of the Reform of the Church" or the "Committees of Christian Patriots."

These committees were formed at the instigation of the Office for Religious Affairs which recruited and, to all practical purposes, designated their members. At first they included only a few Christians who had given up the practice of their religion, plus a few fearful, ambitious persons who were willing to become instruments of the government in all things. In liaison with the police, these committees keep a watch on the attitude

of each Catholic: they are simultaneously both the eye and the hand of the totalitarian government that wants to be omnipresent and omnipotent. It pertains to them to keep the Catholic Church ever dependent upon Communist power just as do similar committees in the midst of Protestants, Buddhists and Moslems. Through a network of these committees, which exist in all parishes, the Government hoped to conquer the whole Hierarchy and destroy the organic bond that kept the faithful in communion.

Yet, in spite of this very skillful preparation the victory does not seem to have been won by the persecutor. It was found necessary to bring priests together for weeks and months of indoctrination. Efforts were made to get compromising signatures from them, and every effort was made to make them docile to the Reform Committee. Most of them resisted. The Christian laity refused to recognize those priests that gave in and they never tired of distinguishing between the legitimate authority of the Church and the usurped authority of Governmental committees that are simply instruments of the Religious Affairs Office. The Christian people who were too clear-visioned to be deceived objected to this laicization of power in the Church and it is most likely because of this that a new machine of war has made its appearance — *schism*.

The Communist government has put a new and well-organized plan into operation. Many episcopal sees in China were vacant because of the disappearance of their bishops many of whom had died in prison. Foreign bishops had been expelled; and most of the Chinese bishops were imprisoned. This was an opportune time to strike the great blow: to defy the constitution of the Church (according to which bishops are named by the Pope) by designating new bishops, whose docility is assured and by camouflaging this designation made by the Government as a choice made by priests and Christian laity. If some priests allowed themselves to be elected as usurping bishops in defiance of Canon Law and by mocking the authority of the Apostolic See, it was certain that this first weakness would be followed by others.

There remained the question of consecration. It is known that a bishop receives the fullness of the Sacrament of Orders through consecration conferred upon him by another bishop. The latter can legitimately consecrate only one who has received Papal nomination. In order to establish a schismatic episcopate it would be necessary to engender a double weakness; weakness on the part of the one to be consecrated so that he will accept nomination from an incompetent civil power in defiance of the right of the Pope; and weakness in the consecrator so that he will consecrate a bishop who has not been designated by the Apostolic See.

The Communist Government coldly considered these angles of the problem. It has, unfortunately, felt able to wrest these two denials. It has played its new role and it has, in ap-

pearance at least, gained one advantage on the road to schism. It seems to have marked up a new success in its undertaking to crush the Church.

In effect, we know that Bishop L Tao-nan, after long resistance, gave in to threats in April of this year and consecrated two bishops who were said to have been elected by the people and the clergy as heads of the Dioceses of Hankow and Wuchang. The Holy See had officially notified both those to be consecrated and the consecrator that they would incur excommunication. They nevertheless went ahead. Since then, the Communist press has announced several other episcopal consecrations.

The Christian people can do nothing but keep the peace and suffer in silence. The faithful know their religion well enough to realize that the aim is to drag them into schism little by little. Perhaps there is some reliance upon the naiveté of certain individuals who, on seeing liturgical functions carried out as they were before, will not perceive that the bond of Christian unity has been broken. Much will be expected to result from the redoubled pressure placed upon priests and faithful. Indoctrination meetings are being organized everywhere with the "breaking of relations with the Vatican" as their theme.

It is truly sad to read Chinese Communist papers. It is known, however, that they have the habit of enlarging upon lamentable successes. We must have confidence in the heroic tenacity of the great majority of priests and faithful. The sufferings that they have already endured are our guarantee of the future.

*A missionary in Korea analyzes
the factors in the rapid growth
of his sprawling Pusan parish —*

KOREAN MISSION PARISH

— By Rev. Thomas McKee —

THE three priests in charge of the Maryknoll parish in Pusan sat down one evening a few months ago and began discussing the parish results during the past year. As in practically every Korean parish that conducted a similar survey, the results were worth discussing!

In this one Pusan parish alone, there were 1,507 baptisms during the previous twelve month period. Of these 1,170 were adult baptisms, and the remainder child converts and the children of Catholic families. This brought the total number of Catholics to 4,760 in a parish, which was established only four years ago.

The parish boundaries embrace a sizeable portion of the city of Pusan plus a number of country villages where convert work is progressing rapidly. About 1,200 of the parishioners are in this rural area where a large building is being erected two miles from the Church to be used as a combination chapel and school. Even further away the inhabitants of a fishing village are building a chapel because of the great number there who have become interested in entering the Church.

Equally important as the number of new converts and the erection of chapels, and again this is true of nearly every mission parish in Korea, was the fact that the majority of the

parishioners were going to confession and Holy Communion regularly, their habits of prayer were good, and what is most satisfying, they had a good apostolic mentality — a consciousness of the need to bring their friends and non-Catholic family members into the Church.

This rapid progress both in numbers of converts and in the fervent practice of the Faith in South Korea is due to several factors. Foremost among these are the temperament of the Korean people and the successful cooperation of an apostolic laity in the work of the Church.

Temperament of the Korean People

Perhaps the two outstanding characteristics of the Koreans are their peacefulness and sociability. Their ages-old Confucian background causes them to have little respect for violence. They dislike and despise ill-manners, self-assertiveness and combativeness. Their ideal is to be calm, pleasant, agreeable, restrained, and polished. They are gregarious — love contact with others — and would be overwhelmed with boredom if left alone for a long period of time.

Their peacefulness and docility make the work of the priest easier after their baptism because they can be easily trained in the practice of their religion.

The problem is not overcoming opposition in leading them to the frequent reception of the sacraments and other Catholic practices, but rather in making them understand the importance of what is necessary.

They are a very obedient people, but by a strange contrast, undisciplined. For example, they will not immediately force their children, other adults, or even themselves to new habits such as punctual Mass attendance, going to Confession on the proper days, reporting for their examinations at the assigned time, and especially observing the proper behavior in church. It would not be unusual to see a man in church praying with unquestionable fervor and concentration and his little son directly in front of him playing with another, talking loudly and creating a considerable disturbance. This seems to conform to their Confucian heritage of not using violence on others or intruding into other's — even children's — affairs.

The Koreans have a real consciousness of the supernatural. Their respect for religion is inherent and they have not acquired a casual disregard for it such as characterizes so many Westerners. So the work of catechization is not to instill in them conviction of the existence of God, but rather to teach Who He is and the work of Redemption.

Korean converts become extremely devout and faithful immediately after their Baptism, their religion becomes very important to them. There seems to be some indication of a capacity for real asceticism and mysticism in their makeup which perhaps we missionaries are not yet using to advantage.

The number of conversions was so large last year that, obviously all were not instructed by the priests nor even by the catechists. Furthermore, as large as the number is, it represents only part of those actually instructed because there were many who had not completed their preparation for Baptism. The total amount of time and energy, then, expended in instructing people was considerable. But it was only made possible in an organized way by the Catechetical Group and the Legion of Mary.

Catechetical Group and Legion of Mary

The Catechetical Group was organized before the Legion of Mary and some of its members are also members of the Legion. There are both men and women in this group perhaps thirty in all, and it performs three important functions. The first is catechetical work. It considers methods of catechetical work and keeps an ordered check on itself in this field. All of the members personally instruct catechumens in their own and others' homes, and at their meeting, which is held every two or three weeks, they report individually to the group on the number of people under personal instruction, their progress and when they will be prepared for Baptism.

Their second function is the distribution of tickets in the spring and autumn after the catechism examination, (which we shall explain further on in the article) to every Catholic for reception of the sacraments. The third function is distribution of relief food and clothing.

All of this work is done under the supervision of the pastor who also resides at the meetings. The work of this group is excellent and they are responsible for a great number of baptisms, as well as facilitating administration of such a large unwieldy parish. Except for the four paid catechists, all members are voluntary.

There are seven Legion of Mary Praesidia in the Parish. Of these seven, two are Junior Praesidia. Their membership is fourteen to sixteen persons per group and they perform the usual Legion activities. The Korean delight in this work and perform it faithfully. With a reasonable amount of attention given by the priests, the Legion Praesidia function extremely well and provide a solid core of deep, united spirituality within the parish since the zeal of the members is directed not only towards active apostolic work, but also towards reception of the Sacraments and devotion to the Blessed Mother.

Besides the four paid catechists two native Sisters are occupied exclusively with catechetical work among women and children. The convent is adjacent to the church and the Sisters establish their own schedules of instruction. These Sisters are members of an order founded in North Korea during the occupation by Japan and were trained by the Maryknoll Sisters. They are happy product of native tirelessness and smooth temperament, good training and Catholicity.

The work of the Sisters is invaluable to the parish. They demonstrate skill in handling not only women but also young boys and girls, which is all the more valuable because this

age bracket — middle school children — is quite unreachable by most priests. However, Sisters can attract and handle them perfectly. Besides this work they also take care of the Sacristy and altar, and direct the choir.

Annual Examination of Catholics

Once the convert has been instructed and baptized, the next step is to train him to be regular in the practice of his new-found Faith. In the Pusan parish the greatest single aid the missionary has in accomplishing this, is the yearly Catechism examination of all Catholics.

This practice was established by the first missionaries to Korea, the Fathers of the *Société des Missions Etrangères de Paris*. Converts as well as every Catholic child must memorize one half and at least *understand* the entire text of the Catechism. In the autumn of every year all of the Catholics must take an examination given by the parish priests on an assigned section of the catechism, which they have previously reviewed and prepared. If they do sufficiently well in their examination they receive a ticket which they show on going to confession during an assigned period.

The examination affords an excellent opportunity to ascertain the spiritual status of each person — i.e. the frequency of his reception of the Sacraments, the regularity and fervor of his daily prayers, his efforts at converting non-Catholic relatives and friends, and a general analysis at the end provides a good qualitative view of the parish as a whole.

Distribution of Relief Goods

The subject of relief goods demands some attention. Relief goods, donated by the United States government, are shipped and distributed by Catholic Relief Services of N.C.W.C. Although these goods are distributed in the parish to all the poor, pagans and Catholics alike with no distinction based on attendance at the Church, hope of receiving more relief goods is undeniably an attraction for the pagans. But it is very doubtful if there are any people who request and receive baptism from this motive.

There are two reasons for this; one is that pagans know full well that the pagan poor as well as Catholics receive relief goods. A second reason is that the preparation for baptism is arduous and requires a more pressing stimulus than hope of personal gain. To illustrate; a catechumen must memorize half of a rather large catechism and know the meaning of the other half, which is not easy for one with no acquaintance at all with things Christian. Secondly, he must attend mass regularly for six months and of course, submit to the precepts of God and the Church.

The preparation for Baptism is intentionally difficult as a safeguard of Faith. Receipt of relief goods then, is not alone a sufficient stimulus though it does provide a contact with the Church from which many take the further step of preparation for baptism.

The Pusan parish was founded after the Korean war had ended, so the conflict affected the convert work only indirectly. Due to the war, a large

number of Catholic refugees settled in Pusan. These formed an apostolic-minded nucleus for the new parish.

In addition to this, the war brought about the large concentration of people who settled in the Pusan area after being uprooted from their homes and driven southward under the onslaught of the Communist armies. The dire poverty of these people made them most grateful and impressel with the charitable works of the Church. For many this was their first contact with the Catholic Church, and conversions among this group were numerous.

To summarize — the rapid growth of the parish as evidenced by the 1,507 baptisms during the past year seems due not to any spectacular cause but simply to factors common enough in other Korean parishes — native Sisters, voluntary catechetical groups, Legion of Mary, relief goods, also the favorable mentality of the Koreans, devotion of the Catholics, and of course an abundance of Grace. The large concentration of people in the Pusan area has given all of these factors a suitable opportunity to work.

No one can predict whether this rapid parish growth will continue, but given no sudden violent opposition, it seems probable that it will. As large as are the numbers of baptized and catechumens, their percentage of the entire population in the area is small. The full impact of the Church has by no means been felt, and it will take some years and more priests to make it felt. With God's help, that goal will be reached.

Pope Pius XII reminds us that artistic masterpieces were known as the "Bible of the People" —

Christian Art In India

— By Carlito De Souza —

ALL prejudices are emotional but few are so ingrained as aesthetic prejudices — especially when they are involved with religion," writes John David Robinson in the November 1957 issue of "Liturgical Arts." His statement aptly describes the state of feelings prevailing among the Catholic population in India with respect to Indian Christian Art.

"Why depict Our Lady in a sari?"

"This new trend is a resort to paganism!"

These are some of the charges levelled at the few exponents of Indian art who have been fighting for years to prove that the Church is Catholic even in her culture. At long last the artists are beginning to gain a little ground — very little it is true, yet that progress proves a great source of encouragement.

Despite opposition of every sort these few men of vision have followed the spirit of the present Holy Father's first Encyclical ("Summi Pontificatus"):

"Pioneer research and investigation, involving sacrifice, devotedness and love on the part of her missionaries of every age, have been undertaken in order to facilitate the deeper appreciative insight into the most varied civilizations and to put their spiritual values to account for a living and vital preaching of the

Gospel of Christ. All that in such usages and customs is not inseparably bound up with superstition and error, will always be subject to kindly consideration and, when it is found possible, will be sponsored and developed."

Art and the Apostolate

As one of the artists put it: "I feel it my mission to strive, through art, for the world realization of Christ, the Savior of all mankind. I wish to work hand in hand with the missionaries in bringing the truths of the Incarnation to the Indian people, making up, as much as I am able, for the terrible lack of missionaries."

And that the Church in India is fully aware of the missionary value of Indian Christian Art is proved by the fact that the Permanent Council of Indian Bishops, at its meeting in October 1953, instituted a commission of Indian Christian Art and appointed Mgr. Jerome Malenfant OFM, Cap., Prefect Apostolic of Gorakhpur, head of the commission.

Writing on Indian art in the Spring issue of "World Mission," Mgr. Malenfant asks: "Do we in the West, even remotely, realize the rich quantity and quality, the variety and spiritual value, if not the essential and mystic quality of the Indian art of the great centuries? Is there another country on earth where all the

arts have been cultivated to such a degree for centuries and have attained such refinement? Is there a country where the objects of art of the past have so enriched museums and collections of all civilized countries of the world to the delight of connoisseurs?"

What is the peculiarity of Indian art, be it Christian or pagan? Indian art, especially painting and sculpture, is mainly religious. The chief aim of Indian art is "to express our aspirations for God and to give shapes to our visions of truth and beauty as faint representations of the supreme truth and beauty that is God." As Miss Angela Trindade of Bombay, an Indian Christian woman artist remarks: "To the Indian artists, beauty was spiritual. For this reason the artist was considered an inspired seer and not a mere craftsman or technician."

This view is strangely coincidental with that expressed by the Holy Father at the opening of the exhibition of Fra Angelico's paintings at the Vatican in 1955. On that occasion the Pope said: "Art is sacred, that is, in so far as it interprets God's handiwork. But if its content and purpose become those that Fra Angelico made his own, then art almost reaches the dignity of a minister of God mirroring more and more His perfections."

Miss Trindade also feels that Hindus will be attracted to Christ only through art since art has always been the Hindu means of expressing thought, especially religious thought. Unfortunately, this means has been very little used by Christians.

"In the realm of art," states the Catholic Bishops Conference of India

Commission on Indian Christian Art Bulletin No. 3/57, "the Church is interested first in Liturgical arts. Catholic art as such must be first a art for the Church, for Catholic cult and devotion." To the arguer that Catholic art must portray 'historical features,' the same Bulletin reports:

"They forget that the Catholic Church has always left the greatest freedom to artists in this respect, and for a very good reason. As Christ was not born only for the Jews of old, but for all nations; as He was not only an 'historical personage' of past ages, but remains a living reality among us for all nations and at all times so the artists of all time and countries have been accustomed by a pious fiction full of meaning, to adapt their figurations of Christ and other persons in His surroundings, to the artistic conceptions, styles and fashions of their own time and country. When representing Christ for instance with Indian features, we are not trying to make believe that He *was* an Indian. We only affirm our belief that today Christ *is* for us and with us. If the Church sees nothing wrong in this, why should we?"

Angelo da Fonseca

Indian Christian Art was first brought into prominence when a Bombay magazine, *Catholic Action*, portrayed on its cover an Annunciation scene in Indian setting by a then unknown artist, Angelo da Fonseca. As da Fonseca himself says: "The first attempt at painting a Christian subject in Indian style was, to say the least, very daring." Since the first venture there has been progress but also much criticism. There is no doubt that

There have been mistakes and there is room for improvement and da Fonseca is the first person to admit this, but much of the criticism in India arises from a lack of understanding of what Indian Christian art claims to be and do. Many of our Catholics have been brought up in a Western culture and have paid no attention to the heritage of their own country. Happily, a notable exception has been the aforementioned Angelo da Fonseca.

Angelo da Fonseca was born forty-eight years ago in Goa, and completed his secondary education at St. Vincent's High School, Poona (India). Always interested in art, he was contemplating a medical degree when he felt convinced that his vocation lay in popularizing Christian art, but art with an Indian interpretation. He studied in Bengal and belongs to the neo-Bengal school of painting which is a revival of the famous old Indian school of painting.

"By that time," says da Fonseca, "a new name appears in the chronicle of my life which had to be for me an encouragement and an inspiration." This was the great historian and archaeologist, the late Father Henry Heras S.J. by whom da Fonseca was dubbed the 'Patriarch of Indian Christian Art.' Father Heras encouraged the young artist in his ideals and, in the words of da Fonseca, 'did more than anybody else to make my work known and to secure patronage.'

Among da Fonseca's earliest patrons was Cardinal Celso Costantini, then Secretary of the Sacred Congregation for the Propagation of Faith in Rome. Another great patron was the former Apostolic Delegate and first Apostolic Internuncio to India, the late Arch-

bishop Kierkels C.P., who acquired many of the artist's paintings.

Other artists now became interested in Indian Christian Art. Among these were Alfred Thomas of the School of Lucknow (North India), Miss Angela Trindade who became obsessed by the need of Christian art for India, "when I realized how little the Christians had contributed toward making Christ known to the Indian people," Olimpio Rodrigues, a Goan of Bombay, Chandrakant Mhatre, a Hindu who always paints Christian subjects and who was selected, with Olimpio Rodrigues, to decorate the Indian section hall in the Vatican Exhibition held in the Holy Year (1950): and of late, a French nun Sister Genevieve, member of the Catechist Missionaries of Mary Immaculate, Bangalore, India.

In 1948-49, after having held exhibitions of his paintings in all the most important towns of India and Ceylon, da Fonseca visited Europe. Having completed a tour of the important cities of the British Isles, he displayed his pictures in Rome at the Missionary Exhibition held there in connection with the Holy Year in 1950.

Liturgists and critics, not to mention the art critics of well-known secular papers, heaped praise on da Fonseca's work. Herr Sepp Schuller, Conservator of the Catholic Mission Museum of Aachen, Germany, a patron of the artist, writes: "Equally with classical taste in Europe, da Fonseca has made the Blessed Virgin the subject of some of his finest works. Attracted, as it were, by the singularity of her prerogatives, the Indian has lavished his purest lines on her and has surrounded her with a wealth of unsurpassed coloring. He accom-

panies Mary from her earliest years at the knees of St. Anne; he shows her as the subject both of the privilege of motherhood and the pains of motherhood; and honors her as the Virgin Queen of Heaven."

In 1954, the Indian National Marian Congress was held in Bombay and one of the highlights of that manifestation of devotion and love to the Mother of God was the exhibition of Catholic art, spirituality, thought and activities inspired by Our Lady or devoted to her glory.

Needless to say, Indian Christian Artists' depictions of the Mother of God were given prominence. Declaring the exhibition open, Msgr. Malenfant, said: "I happen to know that a good number of these who have come to this magnificently organized Marian Congress come especially to see this part of the Marian exhibition, the section on Indian Christian Art; and to witness other manifestations of the congress where the Indian dramatic, choreographic and musical arts will offer their loving homage to one we have called so often during this past year the 'all Beautiful, the Joy, the Glory and the Honor of our people.' In a certain sense, is not the Blessed Mother of God, the chief patron of this country, deserving of those titles in a very special manner in India?...

"Let us therefore hold this first point firmly: for us, Indian Christian art is not a fruit of national feeling, it is not a consequence of national independence. It started long before that happy day. Yet if not as a primary aim, at least as a consequence that should follow normally, an Indianized Christian Art should be an eloquent profession of the Catholicity,

the supra-national character of our Faith. It should be a convincing proof of the fact that the Catholic Church, as one of your priests said so aptly, is 'from above and not from abroad'."

Holy Father's Approval

Shortly after the Marian Congress the Catholic Association of Delhi sponsored an exhibition of da Fonseca's paintings. Some days before the opening of the exhibition by His Excellency M. Hugo Valvanne, Envoy Extraordinary and Minister Plenipotentiary for Finland. His Grace the Archbishop of Delhi-Simla presented on behalf of the Holy Father, the award 'Pro Ecclesia et Pontifice' to da Fonseca — one may say a seal of the Pope's approval on da Fonseca's work. Miss Angela Trindade, whose works have been publicized in Europe and America, is also a recipient of the same award. At the inauguration of the exhibition M. Valvanne remarked that what he has seen of India during the short time of his stay in the country assured him that it was much more suitable to express the biblical themes in an Indian setting than in the setting of the less picturesque background of western and northern climates.

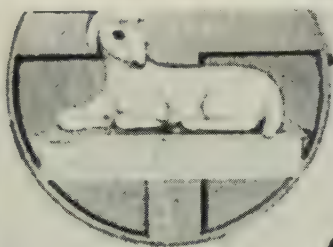
What is the Church's official attitude in all this? We have already made reference to the Catholic Bishops of India instituting a commission for Indian Christian art. In one of his addresses to a group of Italian artists the Holy Father said:

"The function of all art lies, in fact, in breaking through the narrow and tortuous enclosure of the finite, in which man is immersed while living here below and providing a window



le dieu jesus me







en the infinite for his hungry soul." And again, "Artistic masterpieces were known as the 'Bible of the people'."

In his famous encyclical 'Evangeliî Praecones,' the Holy Father makes a reference to a discourse he made in 1944 to the directors of the Pontifical Missionary Societies:

"The herald of the Gospel and messenger of Christ is an apostle. His office does not demand that he transplant European civilization and culture, no other, to foreign soil, there to take root and propagate itself. His task in dealing with these peoples, who sometimes glory in a very old and highly developed culture of their own, is to teach and form them so that they are ready to accept willingly and in a practical manner the principles of Christian life and morality—principles, one might add, that fit into any culture, provided it be good and sound, and give that culture greater force in safeguarding human dignity and in gaining human happiness. Catholic inhabitants of missionary countries, although they are first of all citizens of the Kingdom of God and members of His great family, do not for all that, cease to be citizens of their earthly fatherland."

The function of Christian Art

In its instruction issued to Bishops on June 30, 1952, the Sacred Congregation of the Holy Office states: "It is the function and duty of sacred art, by reason of its very definition to enhance the beauty of the house of God and to foster the faith and piety of those who gather in the Church to assist at the divine service and to implore heavenly favors."

"And this is exactly what we Indian artists claim to do," said Angelo da Fonseca in an interview. "We should not depict historical scenes but devotional ones that people may look upon them and pray." As Bishop Malenfant declared at the National Marian Congress "the place of a Catholic work of art, if it deserves the name, is not in the halls of an exhibition or museum, but in a church or above a prie-dieu in a prayer room."

Da Fonseca said that he did not earn enough from his profession to support himself and his family. "One has to sell at least two or three pictures a month to make ends meet." Unless and until Indian Christian art can prove to be a successful means of livelihood, youngsters will fight shy of devoting their talents and time to it for there is no encouragement where there is no material profit. That is why he is of the opinion that drawing masters in schools and colleges should devote some time to Indian Christian art. Da Fonseca points out that people in India, especially the younger generation, were becoming enthusiastic over Indian Christian art but the older generation were still dead-set against what they termed 'innovations.' "People were of the opinion that we were doing something wrong, but when the Holy Father shows his approval people are shown that our work is not incorrect," he averred.

The artist admitted that foreigners were more sympathetic than his own people, but when I suggested that he try and sell his works abroad he was indignant. "Why sell abroad? Why only seek for money? We want to popularize this art locally. We want our people to appreciate our national culture."

People often complain that Our Lady should be dressed in the original Jewish garb. Da Fonseca claims that no great master has ever painted Our Lady in this dress — for the Italians, Our Lady is Italian; for the Germans a German; for the Japanese, a Japanese and why not for the Indians an Indian? As the great philosopher Jacques Maritain writes: "It would be idle to try to discover a technique, a style, a system or a method of work peculiar to Christian art. An art germinating and developing amongst Christian men admits of an infinite variety."

Present Progress

Da Fonseca, when asked how matters stood at present, affirmed that compared to the state of affairs a few years ago, things were going at "a galloping rate." And here he lauded the efforts of Father Raymund Keel, a young Swiss Jesuit, who is doing all he can by way of Christmas Cards and little holy pictures to promote the purchase of the works of Indian Christian artists. As da Fonseca puts it: "The ordinary Catholic in India is too poor to be able to afford an original. By means of cards and small holy pictures, he is given a change to try and appreciate his own national heritage."

When interviewed Father Keel said that he first became interested in the value of Christian art in general when the Seminarians in Lucerne (Switzerland) had a small exhibition of holy pictures in 1933 to try and make people and priests conscious of good holy pictures.

"The exhibition," he laughed, "did have some effect for the theologians

in that seminary made sure of good holy pictures in commemoration of their ordinations."

In 1946 Father Keel entered the Society of Jesus and in 1950, soon after his arrival in India, he held an exhibition of Indian pictures in De Nobili College, Poona. This exhibition was made available to the public when it was transferred to St. Vincent's High School, Poona.

In 1953, Father Keel had holy pictures to commemorate his ordination to the priesthood specially painted by da Fonseca and he tried to induce others to do the same but without much success. The following Christmas he made a tentative effort at publicizing Indian Christian art with the printing of two Christmas cards and seven 'holy pictures.' There was a lot of criticism of the first publication especially with regard to technical details." But now," said Father Keel, "there should be no complaint in this respect since the printing done is as good as any done abroad." The Christmas cards are now proving quite successful and it is felt that this encouragement helps to improve the artists' work.

Father Keel claims that in Europe it was no surprise to see pictures in an Indian setting as, for example, Italian madonnas had an Italian setting. The objections were only raised in India. Catholics in India, it seemed, did not seem interested in good pictures — in fact they easily collected any picture that came from abroad irrespective of its art value, their only criterion being, "it comes from Europe," or "the States" pictures that have been discarded in those very countries as rubbish!

Future Developments

This promoter of Indian Christian art has further pictures for publication in mind but success depends on the public — not only the laity but also that clergy. It appears that one of the reasons for opposition from the latter quarter is due to lack of sufficient training in the appreciation of art. No wonder then that in the instruction issued by the Sacred Congregation of the Holy Office on Sacred Art, quoted before, the following stipulation is made:

“Care should be taken that aspirants to sacred orders in the schools of philosophy and theology be educated in sacred art and formed to its appreciation, in a way adapted to the capability and age of each one, by masters who reverence what our ancestors cherished and established and comply with the prescriptions of the Holy See.”

The world-renowned Indian author-poet Rabindranath Tagore is reported to have told da Fonseca: “Go back young man and paint churches.” Da Fonseca is willing to do so but few engage his services. In Poona he did two fine mural paintings for St. Xavier’s Church some ten years ago, and a little over a year back completed eight for the side altars in the

Jesuit De Nobili College Theologians’ chapel. With more encouragement in this respect, he should be able to convince the general public that the fight for Indian Christian art has not been in vain.

To those who feel that the Church being Western or rather based on a Western culture, cannot go together with Eastern culture; to those who doubt that the Church transcends human limitations, we quote here the centenary celebrations in honor of Christendom at the close of the Indian centenary celebrations in honour of St. Thomas the Apostle and St. Francis Xavier in December 1952:

“It is hardly necessary for us to remind you that the Catholic Church demands of no-one to give up one’s native way of living and customs, forces no one to adopt foreign ways of living. The Church belongs to the East as well as the West. She is bound to no particular culture, she is at home with all who respect the commands of God. What is consonant with man’s God-given nature, is good and simply human, the Church permits, furthers, ennobles and sanctifies. This once made clear, beloved sons and daughters, *it is for you to be conscious of your duty to your country and your people.*”

So likewise the Church has graciously made her own the native art and culture which in some countries is so highly developed. She has carefully encouraged them and has brought them to a point of aesthetic perfection that of themselves they probably would never have attained. By no means has she repressed native customs and traditions but has given them a certain religious significance; she has even transformed their feast days and made them serve to commemorate the martyrs and to celebrate mysteries of the faith.

Pope Pius XII; EVANGELII PRAECONES, June 2, 1951

*Advanced instruction in doctrine
and pedagogy can be given Sisters
in well planned summer courses —*

Summer Schools For Sisters

— By Rev. J. Neuner —

THESE past two months have shown that summer schools for Sisters are being opened in increasing numbers. This is a clear indication of the Sisters' growing awareness of their need for more religious doctrinal training and a fuller preparation for their pedagogical tasks. In many cases, summer schools are the only possible way of giving such formation after the years of Novitiate and Juniorate. Therefore, some considerations on the establishing of summer schools under conditions which prevail in mission countries, will be useful.

The Need for Doctrinal Formation

A few general remarks on the need and the methods of religious and doctrinal formation of Sisters may serve as a suitable approach to the specific questions concerning summer schools. The need of continued doctrinal training for Sisters is universally felt and acknowledged. Father A. Plé, O.P. expressed it forcibly in his address to Superiors and Novice Mistresses at the 1954 Sisters' Institute of Spirituality. Speaking about the various aspects of adaptation of Sisters to modern conditions, he stated:

"I would now" say a word about one adaptation which seems to me most necessary. . . . In our time, women in the world are no longer in a state of minority. They have the right to vote. They go to universities

and get their degrees as well as men. They hold important jobs in administration, policy and business. They have equality with men.

"Why should you, Sisters, be kept in a state of minority? Of course you are religious, and as such you remain, just as religious men, in legal condition of minority. But why should you stay ignorant of religious doctrine? Most of you now have degrees in art and science. You are well equipped to be trained in Sacred Doctrine. You need it for your own life. It will help you to have good judgment, a better balanced and mature psychology, and it will help you in your contemplation of God and in your apostolate. People you deal with will receive more light and help from you."

Religious formation is needed, first for *personal religious training*. Religious must not only be faithful to their rules, rooted in the tradition of their congregation, trained for the dealing with outsiders; but they must also be religious women, expressing in their lives their consecration to Jesus Christ, that "their love grows yet richer and richer in the fullness of knowledge and the depth of perception" (Phil 1,9). The maturity of a religious vocation is, as a rule, not attained without a development of religious knowledge. The discretion

acing problems of the inner life, in meeting new situations, and a balanced view in difficult questions requires a higher degree of religious knowledge and understanding. Besides, it is necessary that the religious formation of Sisters be on a level similar to that of their secular training. Many obtain high degrees in the field of their academic and professional formation. If the religious training is neglected, an inner disharmony will follow: either religious life and professional work will form two distinct departments, or, worse still, the professional life with its secular orientation will dominate and overshadow the sphere of religious practice.

Religious formation is needed, furthermore, for the *apostolic vocation* of Sisters. A great number of Sisters are occupied in educational institutions. What is expected from them is not only the training of children for exams, but also their character formation and their religious education. In many cases they have not only to supplement the religious home education, but also to fill a gap left by the parents.

The religious training of children must be such that they are prepared to face the problems of life and the situations of their future profession. It must, therefore, not be confined to religious practices, or to an emotional attachment to Christian mysteries and feasts. It must give them a clear intellectual grasp of the foundations and contents of the Christian belief. This is necessary in particular in mission countries where Christians live in a small minority.

For the fulfillment of this task, religious classes alone are not sufficient; a religious orientation of the

entire training is needed. Only if the whole education is connected with the deep convictions of the Christian truth, may we hope that it will last during the years of college training and under the pressure of non-Christian surroundings. It follows that all Sisters engaged in education must, directly or indirectly, contribute to the forming of a truly Christian outlook in the children entrusted to them.

In predominantly non-Christian countries children must be imbued with the correct attitude towards their *non-Christian surroundings*, (e.g. towards Hindu culture and Hindu religion). They must learn to evaluate what is true and beautiful and yet remain immune against any compromise in their devotedness to their faith. The task of guiding a young Christian generation in these delicate questions has become much more difficult since a wave of nationalism swept over Eastern countries. We must make them fervent Christians though at the same time true children of their countries, and sincere friends of their non-Christian brothers and sisters. The competent fulfillment of this task requires in our Religious Sisters deeper understanding of our own faith and a sufficient knowledge of the non-Christian religions. There is also the thorny yet enviable task of the many who have to give ethical and religious instruction to non-Christians. These "moral lessons" must be truly and deeply religious. They must help children to find and accept the true meaning of life. They must offer them correct moral guidance and sufficient motivations for their situations. However, these lessons must be clearly distinct from the teaching of catechism, which, under most conditions, would not be admissible. Such tasks demand much

reflection and a thorough grasp of religious knowledge on the part of the Sisters.

Sisters working in hospitals need deeper religious knowledge. They have to form their own judgment in many a case of medical ethics when they cannot have easy and speedy recourse to a priest. They must answer many religious inquiries of the sick and their friends. The same knowledge is required for those who are engaged in social service and welfare activities. The many Sisters who do their work with so much devotion and faithfulness to Jesus Christ have a deep longing to know their faith better, to have a more intimate understanding of their message, to be able to express it more profoundly in their own life, and to radiate it into the hearts of those who are entrusted to them.

Woman's Role in the Church Church

We may say even more: Religious Sisters not only have to share, as much as possible, in the religious knowledge of the priest, but also have to make their own contribution to the full expression of the Christian faith. As in the sphere of culture and social life the roles are divided between men and women, and harmonious collaboration of both is needed to bring about the fullness of human values, so it is in the sphere of religion. Women have a function of their own. It is their specific task to embody religious life in the traditions of families and communities, to give lasting expression to them in the human sphere.

The specific role of women in the Church seems to be indicated even in the *parables* of Jesus on the Kingdom

of God. There are the functions of man: to sow seed in the field, to face (impatiently of course) the enemy who sows weeds among the wheat. There is the trader who finds the precious pearl, the man who digs the treasure, and the fisher who casts his net into the sea. All these parables reflect the character and activity of man. But there is also the woman: "The Kingdom of Heaven is like leaven that a woman has taken and buried away in three measures of meal, enough to leaven the whole batch" (Mt 13,33). This function of truly embodying the Christian message in the world, of penetrating the entire life, of giving the religious taste even to the most ordinary, everyday activity is woman's irreplaceable task in God's Kingdom.

In fact, to unfold the deep significance of her function in the Church we would have to enter into the *mystery of Mary*, who, from the first prophetic promise until the fulfillment under the cross, is with preference called "the woman." It is only through her that the Divine Word was made flesh, became present in the realm of human life, began to redeem, reform, renew and sanctify this earth of ours. The silent entry of God into our world, hidden and yet so real, growing and penetrating, until there is "a new heaven and a new earth" (Apoc 21,1), is essentially mediated first by Mary and after her, and in her likeness, by the Church, which too is called "Virgin and Mother."

Both live on in the Church: Jesus Christ as the source of all life and truth, investing his hierarchical representatives with his mission and authority, and Mary who in all the members of the Church forever continues to receive the power of the Mos-

High and to give the Word Divine His earthly body and abode. It is obvious that these two aspects of the Church are not exclusively divided between men and women respectively. But it is equally clear that the specific character of women has its own right and irreplaceable function in the life of the Church, and consequently must be taken into consideration in the training of Sisters.

Feminine Character and Religious Studies

To approach our practical purpose, and arrive at tangible conclusions for the method of doctrinal courses for Sisters, we must first attempt a more concrete description of woman's character in relation to the sphere of religious knowledge. Such a picture was presented by a Religious of the Sacred Heart in "The Doctrinal Formation of Religious Sisters" (Religious Life Series VI, Blackfriars Publications, London 1956, p. 120 ff.). She writes:

"What then are the special characteristics of feminine nature?

a) Woman has not the same power of physical resistance as man. Intellectual overwork produces in her nervous fatigue, strain and finally loss of mental balance.

b) In woman, far more than in man, the different faculties continuously compenetrate one another in the course of their exercise. Woman is rarely a pure intellectual; her will is rarely exercised independently of her feelings. Almost always the predominant emotion, rooted in the depth of the subconscious, will exercise its influence, whether in the sphere of knowledge, of dreams or of action.

c) The feminine intelligence which interests us most in this problem of doctrinal study, has also certain specific characteristics;

(I) Deficiencies: it is usually less powerful and deeper than a man's intelligence; it is less objective, because more easily swayed by the emotions, less realist, less exact, less synthetic. — Hence, in women, a tendency to judge subjectively, to be influenced by environment, controlled by impressions or sentimentality, easily intoxicated with words; on the whole, a tendency to romanticize her thought and her life.

(II) Her special good qualities: delicacy, feeling for shades of meaning, intuition, taste for analysis, and detail. Feminine intelligence, closely bound up with imagination, often needs a concrete support; closely bound with feeling also, it is better at explaining and amplifying than at proving. Woman is more interested in human nature than in things and her mind becomes extremely penetrating when she is dealing with the problems of life: that is her privileged sphere."

If we put this general character sketch together with the tasks which Sisters have to fulfill in the Church, it is easy to come to the conclusion that their religious and doctrinal formation must be different from that of priests. We may leave aside the question of the specialized training of some selected Sisters who are sent for higher studies (e.g. to the Institute "Regina Mundi"), though it seems that even on such a high level the training of Sisters should have features distinct from that of men. But certainly on the level of the doctrinal formation to be imparted to Sisters

on a more universal scale, the peculiar features of woman's character and task must be kept in mind.

In the Paris Conferences the same view was proposed:

"To be satisfied . . . with merely transposing to a lower state for the use of nuns, the studies made in the Seminary would be doubly wrong: treating women as though they were mentally the same as men is misunderstanding feminine psychology. "Treating nuns as though they were going to be priests is misunderstanding the specific character of a nun's apostolic mission, whether she is going to be a teacher, a nurse, or a social worker." (Blackfriars Publications l.c. p. 125).

Father Hofinger, too lays great stress on this point in "The Art of Teaching Christian Doctrine:" (University of Notre Dame Press 1957, p. 206):

"Would that every Sister who is to teach religion could have special theological training! But such training must be adapted to the particular need of the Sisters. It would be a mistake to have this training imitate the theological training of future priests in a mechanical way, and still a greater mistake if emphasis were put on a misunderstood scholasticism too concerned with the cultivation of abstract reasonings, and too little with a deeper religious understanding and appreciation of Christian dogmas."

Concerning the program he writes: writes:

"In working out the details of the syllabus, we should continuously ask: Is this what the Sisters need for a well developed, cultivated spiritual life, or for the thorough Christianizing

of their secular teaching, or for their catechetical apostolate proper?"

Characteristics of Doctrinal Courses for Sisters

First of all, the doctrinal formation of Sisters should concentrate on essentials. It is neither necessary nor useful to enter into too many details, or to spend time on doctrinal or terminological technicalities; much less should Sisters be burdened with speculative controversies:

"This doctrinal training must aim at providing nuns not so much with theological luggage, as with theological culture; not so much with knowledge as with a 'habitus' in short: with wisdom. We must give them a sure judgment, able to taste and penetrate the things of God, and we do not want to make them (except perhaps in exceptional cases) specialists in religious sciences." (Blackfriars Publications l.c.p. 183)

Religious need, more than anything else, the full grasp of the central truths of the faith. They must be filled with the richness of the saving and sanctifying word of God. No doubt, they also need clear concepts and solid proofs, but all their instruction ought to be directed to the one purpose of guiding them to the living center of their religious vocation, to Jesus Christ in whom all our religious knowledge is contained.

Therefore, religious instruction of Sisters ought to be *unified* and not separated into many different disciplines. Topics which in the theological training of priests are distributed over various courses can be brought under common headings. Father Hofinger suggests that moral theology

should be taught in the same doctrinal course with the dogmatic subjects. Also in the perspective of the Bible, moral postulates are not an addition to dogma, but its inner consequence. The life of grace must blossom into a life of virtue; the Holy Spirit sent into our hearts becomes the Spirit of unity and love, and the renewing force of the earth. The Sacraments must bear fruit in the life of the Church.

Vice versa, wherever moral obligations are to be explained, they should appear in the context of the supernatural life. Liturgy should also be integrated into the doctrinal courses. Obviously, it will be the task of the lecturer to avoid confusion by bringing different subjects under a common heading. His aim must be to lead the Sisters to a harmonious and comprehensive view of the Christian life in which doctrine and morals, liturgy and Scripture are united.

Furthermore, courses in religion must convey the proper *atmosphere of the Christian message*. They should never be merely intellectual. The word of God must always be taught as the "good tidings," full of strength and inspiring joy, centered round the Risen Lord who has conquered sorrow, death and sin. It must also express the urgency of God's word; it must be "something alive, full of energy. It can penetrate deeper than any two-edged sword" (Hebr 4,12).

These courses must also have the apostolic outlook. Sisters should realize the joy of being entrusted with the task of communicating Christ's message to so many who need it. The catechetical point of view should not be missing. All this will be very natural to Sisters, to their way of thinking and studying, because for

them the religious training is not primarily an academic affair but an approach to the fuller understanding of their religious consecration and apostolic work.

Conditions for Summer Schools

These general considerations are already part of an answer to the question about a suitable way of conducting summer schools for Sisters. We shall, however, proceed to more particular proposals.

In preparing a summer school, one has to take into consideration the specific circumstances of such courses. These days of study are usually stolen from the holidays of Sisters who are tired after the long term of the school year and have a right to rest. The courses cannot be very long, often perhaps not much longer than a week. Even during this short time the program should not be crowded.

In many instances, the summer school is the only change a Sister can get from the place of her daily work. There ought to be some refreshing walks besides listening to lectures. Sisters should also have time to meet members of other Congregations. In working out long term programs for Summer Courses, one must keep in mind that often the same Sisters can not take part from year to year. At times only a few members of a community can be sent, and, for obvious reasons, they will not always be the same. Even if the same Sisters return to the same summer school (which is desirable), one should not lay too much stress on continuity and systematical connection from one year to the other. A year is too long an interruption to allow for strict continuity of courses.

These considerations warn us not to expect too much of summer schools; and indeed, it would be an illusion to think of summer schools as a possible medium of imparting a fullscale theological formation to Sisters. (Only in rare cases, may one come closer to such a goal for example, where the school lasts a full month during several successive years and is exclusively devoted to doctrinal topics, as is the case in Burma.) Still, our usual summer schools, with a bit of holiday spirit, and perhaps the fresh air of a mountain station, offer great possibilities.

There is one factor of paramount importance: Sisters usually come with great eagerness for they have realized during the school year, in the daily contact with children and grownups, how much they are in need of more study and deeper understanding. They also feel that their spiritual life cannot be built only on devotional practices. They truly want to learn, and they want to learn in the context of their vocation and their work. They look forward to meeting other Sisters and to an exchange of experiences. They will be given the opportunity to ask questions and to discuss problems. Given this favorable disposition of the participants, even a short time and very limited series of lectures can be of great help.

The Program for Sisters' Summer Schools

But much will depend on the choice of the subject and the way of treating it. Generally speaking, summer schools must be well prepared and seriously conducted. Real information and inspiration must be conveyed through the lectures, otherwise the courses miss

their purpose and are just one more burden for the Sisters.

In the choice of subjects, the stress should be laid on doctrinal formation. This is the principal need of Sisters both for their personal and apostolic life. For the sake of variety, and to satisfy other needs, it may be good to supplement the doctrinal subject with other lectures: cultural, educational etc. But the emphasis should not be shifted to other subjects. Summer schools should have a clearly visible purpose and should not consist in a number of parallel courses, each one with its own aim. Such diverse lectures may be interesting, but probably at the expense of the real purpose. However, the doctrinal topic may be divided among several lecturers; more theological aspects should be treated by priests, more practical aspects by Sisters.

Each year one doctrinal topic should be chosen to be treated in some of its main aspects, v.g. Jesus Christ, the Church, the Blessed Virgin, the Sacrifice of the Mass, etc. Each of these topics is far too broad to be exhausted in a few days. One should not aim at completeness but rather select some important aspects which lend themselves to a deeper initiation into the subject.

Take as an example the Church: it would not be satisfactory to lecture about the Church only from an apologetic point of view. No doubt, the institution of the Church must be shown, in Hierarchy and Primacy but even a short course must reveal something of the wealth of the subject. The Church must appear as the community of God's chosen people as Christ's Mystical Body, as the

community of those who are united to the Holy Spirit. Also, the duties of the members of the Church should be explained, especially their apostolic task. Liturgy must be shown as the visible community-life of the Church.

It is in the concentric treatment of the topic, from different approaches, that the richness of our faith and its relation to a deeper spirituality becomes visible. As a result, the Sisters will understand one of the great mysteries in a deeper way. The following year, (if they happen to be here again), another aspect will be developed without stressing too much the continuity with the previous year. In this way the coherent unity of the Christian faith will be realized very well, though a systematic presentation of the whole of theology is beyond reach. It is as if each year we contemplate one of the living flowers of the tree of faith. They all spring from the same root, live on the same sap, and we realize that they all are manifestations of the same life and of the central truth of our faith: the Word made Flesh.

Practical Points

The initiation into Sacred Scripture is important in every summer school. At times, special courses may be devoted to the Bible. But every year, in connection with the doctrinal topic, the scriptural doctrine should be developed with special care. Let us try to lead the Sisters to the sources of our faith, not only to derived concepts. The scriptural stress will give a special note of spirituality to the courses.

Catechetical and other practical remarks should be inserted into the lectures. The Sisters should feel that they are close to the subjects with which they have to deal during the year.

There ought to be time for questions and discussions in small groups. Discussions before the general forum with too great numbers usually do not prove very successful. Most Sisters will not find an opportunity to speak and, what is worse, many may be happy about it. If the Sisters are grouped into small circles — eight to ten would be the ideal number — all will have a chance to express their views. The opinions of the individual groups should be noted carefully and handed to the lecturer, who will afterwards sum them up and propose final answers.

In the group discussions a questionnaire prepared by the lecturer should be followed. It should not be simple repetition of the contents of the lecture. For example, when dealing with the Church such questions may be discussed as the following: Why does Jesus reject, on the one hand, Jewish legalism, and on the other hand institute a new authority? What idea do the pupils in our schools have of the Church: an institution to save our souls? an authoritative body prescribing many 'yeses' and 'noes' or the community of the faithful in Jesus Christ? What can be done to develop the joyful consciousness of belonging to the Church? If such questions are explained and discussed thoroughly — and there should be sufficient time for it — the Sisters will profit much. Obviously the in-

dividual discussion groups must be directed by a competent chairman.

There should be a number of good books available for the participants in the summer school. Often Sisters come from convents with very limited libraries. It is useful for them to see good publications on religious doctrine and other subjects. It may also help them to prepare a section for their own libraries.

Community Activities

It will be of great importance to create a true sense of community among the participants in a summer school. The Sisters should meet not only for lectures and discussions, but also in a more social way, and finally in a spiritual atmosphere.

If there is an opportunity for well prepared community services, the chance should not be missed. Certain forms of liturgical participation may also be put into practice during the summer school which perhaps will prove an inspiration to some Sisters for their convents and schools. Apart from summer schools with general topics, there could, and possibly should be, courses for specialized groups with a more definite and limited purpose, e.g. social questions. Such courses must, of course, be conducted in accordance with their specific end.

Should lay teachers also be allowed to take part in doctrinal conferences or summer schools for Sisters? There are reasons on both sides and we do not intend to enter into the discussion of this question. But a deeper problem underlies this frequently repeated

request: the care for the religious and doctrinal formation of our lay teachers.

In many ways our lay teachers are in a position similar to that of the Sisters themselves. They, too, need a deep inspiration for their spiritual life and a better training for their religious apostolate. Often enough they have to help in teaching religion, and, in any case, they ought to be able to contribute fully to the general religious orientation of our educational institutions.

It would be very much in the interest of Catholic schools if teachers were also allowed, and, to some extent, helped to attend summer schools for lay people. Perhaps special courses could be arranged for them. While the problem of a deeper doctrinal formation is certainly most urgent for the Sisters themselves, it is in no way restricted to them.

Much has been done in past years to develop summer schools for Religious, but compared to the great number of Sisters the existing facilities are not yet sufficient. All Sisters, and especially the younger ones, should be given an opportunity to refresh and deepen their religious knowledge.

In arranging such courses; in fixing time and place; in defining a program and finding lecturers local conditions must be taken into account. Sometimes the solution of the problems involved will not be easy. But in most cases difficulties can be overcome if we keep in mind that almost everywhere summer courses are the only way of renewing and continuing the doctrinal formation of Sisters.

The mystery of Christ and our redemption should underlie the theme of every Sunday sermon —

KERYGMATIC PREACHING DURING MASS

— By Rev. Joseph Kellner —

BEFORE we deal with our subject, a preliminary consideration of the word *kerygmatic* and similar expressions will be useful. Then we may inquire into the conditions of fruitful *kerygmatic* preaching during Mass.

A *keryx* was in Greek antiquity a herald, a public messenger, usually sent, directly or indirectly, by a sovereign or high civil or religious authority. The official and solemn proclamation of a *keryx* was called *keryssein*. The actual pronouncement as well as the message itself was called this *kerygma*.

In the New Testament these expressions have been filled with a specific Christian meaning. In the world of Christian revelation the sending sovereign is God himself. Christ his beloved Son, is his messenger. Although in the New Testament He is never called *keryx*, yet He is called "he who is sent," more than thirty times.

This divine Messenger continues his mission through the "apostles" ("they who are sent"), the models of the long line of missionaries who have been spreading the message of Christ throughout the centuries. The *kerygma* is the Christian message which brings salvation. In another term it is called the *eu-angellion*, i.e. the joyful tidings. The English word "Gospel" — "good spelling" reflects

quite accurately this original signification of *eu-angellion*. Franz Zorell, S.J. notes the verbs *keryseein* and *eu-angellizesthai* as synonyms.

St. Paul clearly explains in the first Epistle to the Corinthians the Christian meaning of his *kerygma*. As to the content, he concentrates his message radically upon the Messenger of God's love for us, Jesus Christ, and His redemptive work: "I determined not to know anything among you except Jesus Christ and Him crucified." (2:2). Christ is so characteristically the center of St. Paul's message, that he simply speaks of the *kerygma* of Jesus Christ which he identifies with his own *eu-angellion*.

As to the form and presentation of this *kerygma*, St. Paul emphasizes a remarkable difference to the usual ways of spreading ideas: he renounces the means of business-like publicity, political propaganda or rhetorical sophistry. In spite of his rather poor appearance his preaching was penetrated with the awareness of the divine authority of God who sent him. "I was with you in weakness and in fear and in much trembling. And my speech and my *kerygma* were not in the persuasive words of (human) wisdom, but in the demonstration of the Spirit and of power" (1 Cor 2:3f).

Like a summary of his *kerygma* sounds the solemn doxology at the

end of the Epistle to the Romans: "Now to him who is able to strengthen you in accordance with my gospel, and the *kerygma* of Jesus Christ, according to the revelation of the mystery . . . which is manifested now . . . and made known to all the Gentiles to bring about obedience to faith — to the only wise God, through Jesus Christ, be honor forever and ever." (Rom. 16:25-27). This is the meaning of the word *kerygma* in the Epistles of St. Paul.

This *kerygma* characterizes also the other writings of the New Testament. We can find it in many works of the fathers of the Church as well as in the Liturgy which to a large extent was formulated in those times.

In our days, too, the demand for *kerygmatic* preaching and teaching arose. It is neither a new kind of theological science nor a special pastoral or missionary spell. It is simply the desire to renew the teaching and preaching of our faith according to the pattern of the New Testament and the master-missionaries of the early Church: to concentrate our preaching more on the substance of our doctrine, especially on our Lord and Savior Jesus Christ; to emphasize his redeeming life, death and exaltation, to show off the inspiring power and nearness of Christ's Gospel to our daily life.

Two Questions Answered

As to *kerygmatic* preaching during Mass there are two questions which come to mind: why do we insist on *kerygmatic* preaching during Mass? and; what are the requirements of *kerygmatic* preaching during Mass?

The answer to the first question is simple. *Eucharistia* calls for the

kerygma and the *kerygma* calls for the *Eucharistia*.

The Mass is primarily *memorial Christi*, the memorial of His redeeming life, death and resurrection. Christ instituted the Mass in order to give up a perpetuating memorial of Himself "until He comes" (1 Cor. 11:26). The earliest report of the Last Supper given by St. Paul (1 Cor. 11:23-27) emphasizes the command of Christ "Do this in remembrance of Me" (v.24), and again in the next verse "Do this as often as you drink it, in remembrance of Me."

Hence the first prayer after the consecration, called *anamnesis* (= remembrance), prays: "Wherefore, O Lord, we . . . calling to mind . . . offer up . . .". The readings and the sermon of the Fore-Mass display this memorial of Christ so that the Preface and the Canon have a fitting background.

Moreover, the mystery of our altar is, in its culmination the solemn *thanksgiving*, both by words (Preface) and by sacrificial gifts (Christ's Body and Blood as our *thanksgiving* sacrifice) for our redemption. *Eucharistia* i.e. "thanksgiving" is one of the oldest and most significant names given to the Mass. It is therefore very natural, to remind us in special act of God's love towards us manifested in Jesus Christ, to excite our gratitude not only in a general way but more in detail, and to listen to the reports of the eye-witnesses of these happy events.

The *eu-angelion*, the "good tidings" of Jesus Christ is a natural preparation to the *eucharistia* the "good thankful gift." The sermon, which follows the *kerygmatic* report of the Gospel, has

the task of explaining this message and putting the daily life of the gathered Christians into the joyous light of this Gospel.

St. Paul ends his narration of the Last Supper with the remarkable words: "As often as you shall eat this bread and drink this cup *you shall proclaim* the death of the Lord until he comes." (v. 26). It is evident that St. Paul thinks of the Eucharistic sacrifice first of all as the memorial "Lord's Supper" (1 Cor. 11:20).

But this is not all we can say about this verse 26. It should also be noted that the apostle uses the word "you shall proclaim," *katangellete*. He avoids the more usual expression "celebrate" or "remember." The seventeen times this verb "*katangellein*," occurs in the New Testament, it means the "ministry of the word," the preaching. Is it possible that the apostle here makes no reference to his proper apostolic office ("For Christ did not send me to baptize, but preach the gospel" 1 Cor 1:17)? Or had he perhaps in mind the plan — this is only our modest conjecture — to replace in Corinth the abused liturgical meal by a sort of reading — preaching — and — praying service, taken from the Jewish sabbath celebration?

In any event, this word: "proclaim the death of the Lord" seems to stand at the crossroad of the Eucharistic and kerygmatic memorial of our Lord. It has not happened by a mere accident, that since the first centuries a doctrinal service has preceded the Eucharistic Worship: The *Eucharistia* calls for the *kerygma*.

On the other hand: the *kerygma* calls for the *Eucharistia*. Our preach-

ing of Christ and His work must come to life here and now, among the people addressed by our sermon. The divine plan of our salvation, conceived "before the foundation of the world," conceived by God who "predestined us to be adopted through Jesus Christ as his sons" (Eph 1:4f) embraces also the *Christians of the 20th century*. Christ's Incarnation, hidden life, teaching, praying, miracle-working, suffering, His Passion, Death, Resurrection, glory and intercession for us in heaven, his working for our salvation in his Church on earth — this whole "mystery of Christ" (Col. 1:26) should be preached in its importance for each individual "saint" i.e. Christian. We should speak of the "wonderful works of God" (Acts 2:11) and their striking nearness and presence: "Christ in you, your hope of glory! Him we preach . . . that we may present every man perfect in Christ Jesus." (Col. 1:27f)

The Mystery of Christ and the Mass

But where can we find this mystery of Christ nearer, more present to our experience than in the Mass? Here in the Mass the Divine Word is, as it were, made flesh anew. Here Christ continues His hidden life; here He teaches us by His own words in the Gospel; here He extends His hands prayerfully to the Father among those who are "gathered in His name" (Matt. 18:20); here we are witnesses of the Eucharistic miracle; here our Savior mystically renews for us and with us His "blessed Passion and Death" and distributes unto us His glorified Body as a pledge for our own eternal glory.

Herein originates the sevenfold spring of the sacraments. The mys-

tical Body of Christ, the Church, is nowhere more experienced as reality than when God's servants and God's holy people together with Christ offer up to the most excellent Majesty the holy Bread of life everlasting and the chalice of eternal salvation. (cf. Canon, *Unde et memores*). The Eucharistic sacrifice is the renewal of the mystery of our redemption, in order to share the fruit of our Savior's life-work with men of all times and places. In the Mass, therefore, the things we are preaching have their fulfillment and realization. "As often as this memorial sacrifice is offered, the work of our redemption is carried on." (Secret Ninth Sunday after Pentecost) If the *Eucharistia* calls for the *kerygma*, then the *kerygma* calls also for the *Eucharistia*.

What are the requirements of kerygmatic preaching during Mass?

We will find the answer to this question by considering the missionary and liturgical circumstances of our preaching. The missionary situation requires a substantial and in some way complete instruction of the Christians. The religious instruction of the faithful in mission countries has always been, since the time of St. Paul, a matter of special care and, not infrequently a painful experience for a zealous missionary. He cannot, in spite of his best intentions, give to his Christians a religious formation which extensively and intensively comes up to the level of a well equipped, generations-old Christian parish. The large area of a mission parish, which usually includes a number of outpost communities; the unequal religious training of the people either in the catechumenates or in the parish schools, which have not adequate teaching facilities (one of the most distressing

effects of the chronic scarcity of money in our missions!) — these and several other reasons compel the missionary to make a careful plan for his regular sermons, which are for the most part delivered during the Mass.

The first place in this preaching-plan belongs to the sermon on Sundays and other days of obligation. Mission-Christians do not have the opportunity to attend Mass and to listen to a sermon every Sunday. They cannot, as a rule, supply their religious needs by listening to a radio-service, and even suitable religious books are often lacking. Hence the spiritual nourishment of a Sunday Mass, and sermon, must last for several weeks.

Consequently our missionary preaching must provide for our Catholics not merely subjects of secondary or minor importance. We should, as true kerygmatic preaching demands, proclaim again and again *the great truths and laws which make human life truly Christian*.

We should insist on the overwhelming sovereignty of God, our Maker and absolute Ruler of our life, who will also be our eternal happiness in heaven. We shall emphasize the unfathomable love of God for us manifested in Jesus Christ, in the mysteries of our Salvation and in all parts of the world by the Holy Catholic Church in her teaching and guidance, in her sacraments and the Eucharistic Sacrifice. We shall incite in our Christians as often as possible the sincere, unselfish love for God and for our neighbor, in order to arouse gratitude for God's condescending love for us.

This is the substance of Christian doctrine, "required and sufficient" to

build up a true Christian life in our Mission Catholics. The efficacy of our preaching will reach its full power if we show *the individual subject in its connection with the central theme, "Christ and Him crucified"* (i.e. His redeeming work), or if we try to display the "mystery among the Gentiles — Christ in you, your hope of glory." (Col. 1:27).

A practical attempt to preach these essentials of our *kerygma* within one year, using as a basis or at least as starting point, the Gospel of the day as presented in the article: "One Year's Preaching The Good Tidings" in *Mission Bulletin*, April 1958, pp. 343-355.

Spiritual joy springing from our salvation is another feature of kerygmatic preaching which is especially recommended for sermons during Mass. Did not our Lord institute the Memorial of His Passion and death during a festival meal? And is not the Mass a festive gathering of the children of God, a joyful rite in a festively illuminated hall, celebrated by men in their best garments and vestments, a rite which, fully developed, cannot be without chants and music? Therefore, every sermon in Mass, delivered after the "Gospel," the "joyful tidings," must merit the *kerygma* of the angel of Bethlehem: "I bring you good news — of great joy. . ." (Luke 2:10)

We can observe a significant change in modern catechisms, which present the same matter as before, but from a different view-point. Where they formerly spoke of the "truths to be believed" and the "commandment to be observed," they now speak of the "Message of God's love for us" and "Our grateful answer to God's

love." It is not difficult to decide what kind of preaching is more fitting for the joyful celebration of the "Eucharistia," the Thanksgiving-Sacrifice. A sermon which does not result in greater enthusiasm for God's cause, in a more joyful self-abandonment to God's will is kerygmatically unsatisfactory.

The Sermon as an Organic Part of Sunday Mass

Modern psychology demands, for good reason, the *internal unity* of a lecture, a speech, or of any festive celebration in order to obtain its full psychological value. As for the Mass, we cannot content ourselves with a sermon which is an interruption of the Mass rather than an organic part of the holy action. Catechetical instructions e.g. on the commandments, or homilies on an entire book of Holy Scripture, which are connected with the Mass only by the fact that the Gospel precedes and the Creed follows, are evidently lacking in this necessary unity. The audience, still reflecting on the words of the homilist while the Mass is continued, may consider these meditations as a digression or even distraction rather than a help to attend the Mass devoutly. Such sermons can be good instructions and not blameworthy in themselves. But their proper place is in other circumstances — scarcely during the Mass.

If we are preaching during the Mass, as it is prescribed by the rubrics, we must make every possible effort to connect internally the ministry of the word with our ministry of the Lord's table. A slight allusion to a liturgical text at the beginning or end of a sermon cannot remove a deplorable dissociation of homily and

liturgy. Fore-Mass and Mass should not fall asunder.

The word of God, should not distract the minds of the faithful from the Mass continued afterwards but the breaking of the Eucharistic bread should, on the other hand, bring them closer to the eucharistic mystery.

In the Protestant church, as a rule, the sermon is the center and culmination of the whole service. In our Catholic liturgy the sermon, although an important act, has a subordinate, preparatory function. A conscientious preacher will always keep this fact in view.

There are, of course, many ways to carry out this purpose. A *Scriptural homily* on the Gospel or Epistle may bring the audience in living contact with Christ, our Teacher and Master, our Model, Redeemer and Mediator with the Father. In that way the community will be better prepared to "adore the Father in Spirit and in truth." (John 4:24)

Another method is a *liturgical catechesis* which proposes according to the recommendation of the Council of Trent, "to explain something about the mystery of this most holy sacrifice." Liturgical sermons can be an effective help for our Christians that they may better understand the things which are going on in the sanctuary. Sermons on the liturgy, which consist neither in a merely external description of ceremonies nor turn into a lecture on the history of the rites, are an excellent means to promote a deeper internal participation of our faithful in the liturgy.

Since, according to Pope Celestine we "find in the prayers of the liturgy confirmation for the law of our faith"

(The Church Teaches, n. 541) the liturgical texts offer also an approach to other catechetical themes. As from the Holy Scripture we can learn from these texts (Prefaces, Collects etc.) the kerygmatic selection of topics, the right position of "stresses," the proper connection with the fundamentals, and the effective motivation of the Christian law of life.

To illustrate the various possibilities of kerygmatic preaching during Mass — beginning with its contrary — we may consider a concrete task: It is the 19th Sunday after Pentecost and as it happens this year, Mission Sunday. The purpose of the missionary is to excite the generosity of the faithful for the customary Mission collection. Obviously this subject is neither profoundly "dogmatic" nor essential for the moral life of the Christian. It is rather a peripheric matter of a practical nature. Except the last sentence of the Epistle the texts of the Sunday do not seem to supply an approach to the proposed subject. Now three missionaries, Father A, Father B and Father C speak on this topic in quite different ways.

Father A starts his sermon by the quotation of the Epistle: "that he may have something to share with him who suffers need" (Eph. 4:28) and then he explains:

1) the urgent needs of the Mission Church, her schools, hospitals, orphanages, catechumenates etc. and the pressing poverty of the men and women working hard in this important field of religion, charity and civilization.

2) He shows the effectiveness of the contribution for the Mission works, bringing help and consolations to ten-thousands of heathens, to the poor,

the children, the sick people, the helpless old men and women.

3) He describes vividly the abundant blessing and reward showered on donors who will receive from God a hundred-fold for their generosity, since God never can be surpassed by human liberality. Appropriate examples taken from history and present day experiences illustrate the sermon which was, we assume, a satisfactory financial result.

Father B quotes the same verse of the Epistle as Father A, and, turning to the Mission-collection of St. Paul (1 Cor. 16:3 f; 2 Cor. chapter eight and nine; Gal. 2:10), he imitates the apostle:

1) mentioning the exemplary liberality of his faithful and other communities shown in the collection of the past year; then,

2) he stresses the Christian motives of love for Jesus Christ which inspired the Christians with the true spirit of Christian generosity so that they gave themselves, first to the Lord, and then by the will of God to us" (2 Cor. 8:5) for the benefit of the needy brothers and sisters; the preacher encourages,

3) the audience to consider the collection not as a burden but as a "favor of sharing in the ministry that is in behalf of the saints" (loc. cit. v. 4), calling them co-missionaries by their voluntary support of Christ's workers and heralds, the preacher asks for financial help for the Mission work" as testing the sincerity of their own charity by means of the zeal of others." (cf. loc. cit. v. 8) He then appeals to their gratitude towards God. Finally, Father B points to the amazing example of our Lord who "became poor for their sakes that by

His poverty they might become rich." (loc. cit. v. 9)

Father C begins his sermon by summarizing the parable of the Gospel, the parable of the wedding feast. (Matt. 22, 1-14) He points out, that—apart from the guests who refused to come, those who came in unseemly garments and those who are still to be invited —

1) there are guests who accepted the glorious invitation and clothed in festive dress, enjoy the royal wedding feast. These happy partakers of the spiritual wedding of man's redemption in the holy Church are we, the baptized Catholics, who can appreciate the vocation to our faith.

2) between the guests in the wedding hall and those outside is a marvelous relation: the king entrusted by an act of generosity to his actual guests the task to introduce those who are not yet invited or even those who up to now have refused. The expansion of the wedding, the ardent wish of the king, is given in their hands. Hence, every Christian necessarily is a missionary. Every Christian must contribute his part to the continuation of Christ's redemption by prayers, sacrifices and, according to everybody's condition, financial help. Today's offerings are our Missionary offerings. Since the Lord is so generous to us, our gratitude for our vocation must be generous to him too.

3) Our Mission alms will help to build up the Mystical Body of Christ and thus our contribution will become a part of today's Mass. Our Mission-offerings will be like a grain of the host, a drop of the wine on this altar. Hence we can pray truly: "These gifts we offer up. . ." (Secret), because these gifts represent the offerings

of the Church, present here in the gathered community. And Jesus Christ will take these offerings into His own most sacred sacrifice, in order to carry out the great work entrusted to us: the redemption of the world.

A Kerygmatic Point of View

Examining these three sermons we can say from the kerygmatic point of view: The sermon of *Father A*, although effective in its financial result, lacks internal connection with the Mass. The liturgical surroundings are only accidental additions to the speech; a sodality afternoon-meeting, or a parochial family excursion could be an equally fitting occasion for this address. Besides the sermon is a little poor in its Christian substance. The motives for a generous contribution are more or less merely human, appealing to Christians as well as to non-Christians. Even the religious motivation (in the third part) seems to appeal to a sort of spiritual egoism which considers the Mission collection as a kind of profitable investment of capital, a good job in the long run.

Father B takes only the starting point from the liturgy of the day, for the rest using a similar event in the missionary life of St. Paul. He excites the gratitude of the Christians for the great gift of redemption and activates this gratitude for the benefit of the Mission Church. In this way *Father B* prepares the hearts of his audience for the Eucharistic Sacrifice, the Sacrifice of thanksgiving. Thus the faithful are, without mentioning the Eucharistic action, in the atmosphere of the sacrifice. The sermon is therefore, not an "interruption" of the liturgy, but, by its kerygmatic

feature, an effective preparation, an organic part of this Mass.

The sermon of *Father C* goes straight to the crossroad of the Gospel, the aim of his sermon is a Eucharistic action. To deliver this sermon apart from the Mass would be out of place. Fore Mass, sermon, Offertory and Sacrificial action proceed in a unique crescendo, forming altogether a close organic unit. The secret is that *Father C* preached from the kerygmatic view point. He considered his aim in the light of his fundamental fact: that here and now the Christians, i.e. the redeemed holy people of God, were gathered to assist the Mass. From this fact *Father C* took his argumentation and motivation. This fact gave him an aspect of the Gospel which was useful for his purpose. This fact presented him with the simple text of the Secret as an apt wording to express the deepest sense of a sacrificing Christian community. Here we can see the meaning of Kerygmatic preaching during Mass.

Kerygmatic preaching, to be sure calls for a *kerygmatic preacher*: the kerygma cannot, in its full significance, be taken from a book. Kerygma needs a keryx. Unless the interior life of the preacher is formed and penetrated with the power of the kerygma of Christ, one cannot expect a kerygma-inspired sermon. For kerygma is not a skill, it is rather an interior attitude.

Praying, meditating, studying the unsurpassable kerygmatic sources of the early Church, the Holy Scripture the Fathers of the Church, the Liturgy, can open the way to the kerygma which finally is the fire of the Holy Ghost in the missionary heart of his Church.

*How can the first year of Catechism
make up for the lack of religious
training in the child's home? —*

Primary Religious Instruction

— By Rev. John Seffer —

It is often said: "Religion cannot be taught, it has to be caught," and it is a well-known fact that in the religious training of our children, the teaching of catechism at school or in the parish has its limitations. Since religion consists not only in knowing God as an object of science, but also in loving the Lord as a Father and in serving Him as Master. It cannot be the result of a systematic study only, but of habits formed, day after day, in domestic and social environments.

Just as general education does not begin in school but in the family, so also religious training depends very much upon the first experiences at home. Unfortunately, today more and more children come to our catechism classes deprived of this basic training. It is due, in great part, to the growing materialism, which breeds religious indifference. Too many Catholic children come to us, gifted with the infused virtues of Faith, Hope and Charity, who seldom, in the past, exercised these spiritual capacities. They ignore the fundamental prayers and know almost nothing about God and the ways to approach Him.

Is it then advisable to give these undernourished pupils the strong food we dispense in our traditional training? Will they assimilate the questions and answers of a First Communion catechism and not become bored with the drilling in the prayers?

Will this teaching penetrate their souls deeply enough to produce religious habits in their daily life? Before answering this problem, let us first see what religious formation our children receive, or should receive, in their family.

Religious Training in the Home

Until a child is three years old, he is completely dependent in its learning on those about him in the family and shares automatically their reactions. If his father smiles at a friend, the child will become friendly with him. If his mother joins her hands in supplication to Our Lady, he will do the same, without reflecting on why he does it. When after this age the child begins to discover his own personality, he still depends very much on the influence of his parents, though he reacts more freely sometimes even opposing his parents. As a rule he has an imperious sense of rivalry which makes him do what he sees them do, and repeats what he hears them say, in order to reach their level.

A child easily puts himself in the shoes of others. In his games, he becomes a pilot like his father, or mothers a small doll as his mother mothers a child. His vivid imagination enables him to pass the barriers between the possible and the impossible, between the visible and the

invisible. For him this is the ideal age to learn, through his daily experiences with his parents, the reality of God and assume that relationship toward Him, as a child toward his father.

He spontaneously believes in God who has become familiar to him as the great friend of the family. He learns to know Him as Lord and Father through the behavior of his parents. When he sees his father, who represents for him power and authority, kneel down and bow his head before the Almighty, he understands that God is great. In the same way, when he sees his mother, symbol of love and protection, speak to God with confidence and great affection, he knows that God is very good. If these experiences are repeated daily, the child acquires the religious conviction that God is someone mysterious, yet very real, who is the Supreme Master and the Heavenly Father. The fundamental "initiation" is then over, achieved not through theory but through very concrete practice, in these repeated experiences.

Through contact with his parents at worship he also easily catches the true attitude toward God. Through sharing with his mother her religious recollection and respect for Our Lord, he learns that God is very close to his friends and that we are near to Him when we recall Him to our minds in prayer. In a word, his idea of God, clothed with so many precious experiences of his parents' religious attitudes, becomes a leading idea, strong enough to inspire in him a personal religious life. With this foundation, the further teaching given in catechism classes, will feed these family experiences and enrich them.

But if this foundation has not been laid, we can scarcely expect our systematic teaching to profit the child as it should.

The questions and answers given at the beginning of our traditional catechism concerning God, His existence and nature, are too strong food for our undernourished children. Too many abstract ideas about God may distract their mind from the essential idea that the Lord is Supreme Master and Father. This must be the first truth deeply implanted; yet the traditional training does not insist on it.

Christ is brought in before children begin to think of the Lord as their Creator, their Judge and above all as their Heavenly Father, who is so close to them in His daily Providence. The attraction of Jesus' life, contrasting very strongly with the dryness of the systematic explanations given about God's attributes and the Trinity, makes the child quickly forget about the Father, or at least to put Him aside. In another way, Christ is too often abandoned at the expense of a rehearsal of the ceremonies for first confession and Communion.

Finally, the drilling in fundamental prayers, though it seldom is heavy, leaves little time for them to assimilate the fundamental truths. The results of such training on our "non-initiated" children is a forgone conclusion. Their first Communion is seldom followed by others; their further confessions, if made at all, easily becomes mechanical, and their life of prayer is not sufficiently based on habit.

In a word, God either remains for them an impersonal, abstract idea, or becomes someone too ethereal and unreal.

The religious life of such children is built more on moral obligations than on a personal love for their Heavenly Father. Religious practice takes on the aspect of a duty or routine rather than filial enthusiasm. This can be dangerous, especially in these times of increasing indifferentism. Such catechetical training will not prevent the child from becoming, in his already pagan "milieu," a practical apostate.

In order in some degree, to avoid these shortcomings, let us concentrate our first year catechism teaching on God; Lord and Father. Jesus, Who is introduced from the beginning, will not distract the children's attention from their Father, but on the contrary will appear as the Messenger of God, teaching us His secrets or Mysteries and bringing us back to Him by a loving service.

Throughout the whole year, the same theme should be continually stressed. Almighty God is our Heavenly Father Who so loved us that He gave His only-begotten Son Jesus. Religion consists therefore in believing in what Christ told us about His Father, in sharing with Christ His Divine Life which makes us adopted children of our Father, and finally in imitating Jesus Christ Who shows us how to love and serve the Heavenly Father. "Now this is eternal life; that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17-3).

Developing Fundamental Attitudes

To know God as Lord and Father through Jesus, to love God as true children because of Jesus, to serve God as Supreme Master as Jesus did this is the simple program which

sums up our entire Christian message and which should be brought in at the very beginning. Fundamental attitudes, such as filial prayers and loving imitation of Christ, will be worked into almost every lesson so as to initiate them into Christian habits. Fundamental prayers will be taught, but in the manner of one giving God proof of his love and trust, and not a mere mechanical drilling. If for some reason or other, the children must be prepared for First Confession and First Communion, these sacraments should be taught as gifts from the Father and our gifts to the Father.

A recent book "With Christ to the Father" written by Sister Maria de la Cruz, is the first book of a series written for teachers of the C.C.D. in San Francisco. The book proposes a simple program, and introduces children to their Heavenly Father in a realistic manner. As Sister remarks in the preface, she does not want to give too much to these little ones.

The book, without false adaptation or omission, gives the entire story of God's love for His children. The first eight of twenty-six lessons bring God to the pupils, by appealing to their experiences in family behavior. Their Heavenly Father and Supreme Master, is happy to share with them His gifts and His life, and is saddened when He sees them refuse His gifts by sin. Following the Bible closely, it shows God deciding to save His ungrateful children and preparing the coming of His Son.

In this first part, the child feels at once a great interest and a strong attraction, since he is the object of such divine love. He has no difficulty in beginning a dialogue with God, and this, repeated in every lesson,

helps him form the habit of conversing with the Lord.

"The Heavenly Father is not silenced with the appearance of Christ; rather you find from the very beginning Jesus as 'Christ', that is, 'sent' from the Heavenly Father, endowed with a Father-centered Mission, which consists in making us children of His Father and leading us back to Him." (Hofinger, *Lumen Vitae*, Vol. XII "On our way" p. 525)

Therefore the loving figure of Christ, so near to us, thanks to His human appearance, so real in His life as a child and later as the Savior, attracts the child's attention still more to God the Father, as Jesus Himself had told us. (John 14-9) The burden of this message, so simple, yet so deeply essential and taken straight from the Bible, is that we are the most fortunate people on earth and, as a consequence, we should be the happiest. What teaching could be more adapted to our children who need so much to be loved and protected?

The psychological method used in each lesson is also better adapted to make up the deficiency in the child's family "initiation" to religion. It consists in appealing to the strong interest the child has in listening to stories. The lesson, designed to last for thirty minutes is outlined as follows: an opening prayer, often made only by an attitude of respectful silence before God. An informal conversation or, *orientation*, to introduce the pupils to well-known ground, religious truths already explained or correlated knowledge. The *presentation of Doctrine* which follows is made through stories or visual aids

from which the catechist draws the teaching. The *class activity* then provides a time for assimilation, by moving and doing. An *application* introduces them to Christian habits. A *final review* gives matter for memorization.

This way of teaching creates, as far as can be done, the atmosphere of a happy family. The catechist appears more as a big brother or sister than as a teacher. Annoying things are avoided, such as the recitation of a difficult text, painful drilling in prayers or the systematic explanation of a book. Being invited to listen to beautiful stories, to look at cheerful pictures, to join in rhythmical recitation, the child feels happy. Sister Maria de la Cruz, imitating Mrs. Montessori and her disciples, introduces periods of silence quite often, seldom more than a few seconds, in which she brings the children to discover what they have missed in their family surroundings — the respect due to God in prayers, ease to speak to Him in the secret of their minds.

In such an atmosphere, the child has the opportunity to experience what his companions, more lucky than he, have experienced in the religious life of his family, the reality and nearness of God.

If we want to succeed in our catechetical teaching, let us first provide for our pupils a fundamental "initiation" to God as Lord and Father, very real and close to His children, as the basis for all further studies about Him. The first presentation of God, given in the work of Sister Maria de la Cruz H.S.P., aims precisely at this. Thanks to a program, revolving about the Mystery of Christ, it penetrates to the very core of the Christian Message.

Reports And Comments . . .

The Liturgical Commission of The Catholic Bishops' Conference of India Meets At Pachmarhi

IN a previous account (*Mission Bulletin*, March 1958, p. 249) we had occasion to draw attention to the privileged position of India as an experimental laboratory for the developing of a more realistic pattern of Christian life, which is so eagerly demanded today, "for in India we find side by side communities representing every stage and style of Christian development, or lack of development. The Indian Church is at once a missionary Church and of Apostolic origin. It belongs to both the Oriental and the Latin Rites. It has a taste of every problem that confronts the Church, and the means to work out a solution — if it only administers its resources wisely."

We are happy to report now that, insofar as it is for us to judge, India is administering its resources wisely. In a field of paramount importance for the Church and for the missions — the Liturgy — India has recently set a noteworthy example. Last May there was held at Pachmarhi, in the Archdiocese of Nagpur, the first meeting of the Liturgical Commission of the Catholic Bishops' Conference of India, together with the third Inter-diocesan Conference of Priests.

This All-India gathering of experts and enthusiasts of liturgical problems

in the mission field, convoked particularly in view of the International Study Week on Missions and the Liturgy to be held at Nijmegen in Holland next year, was graced by prominent members of the Hierarchy, who assiduously attended the various sessions. Indeed the Hierarchy took the lead in organizing the meeting, a fact which has, we believe, not merely a superficial propaganda value, but a deep theological significance. It was the Indian Church that was facing up to its responsibilities at Pachmarhi this last Whitsuntide, and not just a band of faddists riding a hobbyhorse.

As happens on such occasions, it is not easy to relate in a few neat phrases the fruit derived from the days of expositions, demonstrations and discussions. It goes without saying that at a meeting gathered from the four corners of a vast sub-continent, everyone has something to learn, both in and out of the official sessions, but even when there was nothing new — for after all the idea was not to search after novelties but to establish principles and accepted lines of action — one gained the confidence of being in tune with the acknowledged liturgists in the land; and from abroad too, for plenty of foreign literature was made available.

A happy augury for the labors of the Conference was the circulation of some of the items of an indult recently obtained by the Province of Agra, which included permission to have the Scriptural lessons in the services of the Sacred Triduum directly in the vernacular, the use of the vernacular in the ordinary chants and the readings (after the Latin) of the Sung Mass, and the use of incense at low Masses celebrated with some solemnity.

At the Conference the general sessions on the Liturgy were conducted by members of the Liturgical Commission, who also held their own meetings, apart. After an able introduction by Archbishop Mark Gopu of Hyderabad, Head of the Commission, wherein he quoted the memorable words of St. Pius X, "The active participation of the faithful in the sacred mysteries and in the public and solemn prayer of the Church is the first and indispensable source of the Christian spirit," Father J. Putz, S.J., veteran theologian, editor of the *Clergy Monthly* and author of the well-known book "My Mass," and Father H. Staffner, of the Pontifical Athenaeum and Director of the Catechetical Centre in Poona, lucidly explained the principles, history, problems and means of community participation in the Liturgy. Father Angelo Fernandes drew on his experience as Rector of the Pro-Cathedral of the Cardinal Archbishop of Bombay to expatiate on the liturgical initiation of young and old in parishes.

Every talk was followed by questions and discussion-time and it was

encouraging to find a marked unanimity in matters of principle and of methods to be adopted. Very interesting were the suggestions made for a Sunday service in the absence of a priest, based on the Eucharistic Liturgy. The ground plan had been admirably conceived and presented by Father van Helvert, O. Praem.

Mgr. Jerome Malenfant, O.F.M. Cap., Prefect Apostolic of Gorakhpur and Head of the C.B.C.I. Commission for Christian Art, spoke at some length and with great competence of the liturgical arts, and particularly of those that more immediately serve divine worship. The subject of music, however, was treated under a separate heading by Father Amaladasan, translator of the Tamil Missal and leading light in the production of the Tamil Ritual.

On the program the various talks appeared as follows: 1) Introductory Speech, by the Chairman, the Most Rev. J. Mark Gopu. 2) The urgency of liturgical renewal in the Missionary Situation of today, by the Rt. Rev. J. Malenfant, O.F.M. Cap. 3) Holy Mass, a Sacrifice offered by the Church, by the Rev. H. Staffner, S.J. 4) The most suitable ways of expressing and fostering the participation of the people at Mass, by the Rev. J. Putz, S.J. 5) Sunday service without a priest in villages far away from the mission station, by the Rev. F. van Helvert, O. Praem. 6) Liturgical formation of children and grown-ups, by the Very Rev. Angelo Fernandes. 7) Music in the Liturgy, by the Rev. Swamy Amaladasan. 8) Indian Christian

Art, by the Rt. Rev. J. Malen-
t, O.F.M. Cap. 9) Kerygmatic
teaching during Mass, by the Rev.
Kellner, S.J.

The last talk could only be reported
the participants, as Father Kellner,
the Institute for Mission Apologetics
Manila, was unable to be present.
gap thus created in the pro-
gram was very satisfactorily filled
a complete report of the delibera-
tions of the Liturgical Commission,
which were all the more interesting
because regard had been had for the
points made in the general sessions.
In all the deliberations, so also
in the Commission's recommenda-
tions, there was no search after novel-
ty and bold innovation, but a deep
concern for the establishment of basic
principles and accepted norms of
liturgy.

Whilst acknowledging the pre-
eminence of the Solemn Mass, the
Commission recommended the low
Mass as more suitable for initiating
the laity into participation. The
reason for this was to be that
choral and congregational participa-
tion at High Mass, adapted without
difficulty. It was found desirable that
certain uniformity of method should
prevail, and ultimately a directory
might be issued by the Hierarchy.
Initiation should be gradual, beginning
with select groups, gathered possibly
at a special evening Mass to be cele-
brated occasionally. There should be
a variety of methods progressing to-
wards a maximum of participation
and providing against staleness and
routine. Even a more commentary
could sometimes be useful.

Other subjects dealt with by the
Commission were the Offices of Holy
Week, particularly in the light of the
indult obtained by Agra, and the
still felt need of preparing the people
for them during Lent; the preparation
of literature and bibliographies for the
guidance of pastors and people; like-
wise of vernacular version of
liturgical and Scriptural texts, with
appropriate native chants, with a view
to their eventual incorporation into
the Liturgy.

Outside the regular sessions the
participants were regaled with in-
formal demonstrations of traditional
Indian song-patterns and religious
customs, and with miniature exhibi-
tions of Christian Art at home and
abroad. There was also a very suc-
cessful 'Biblico-Liturgical Vigil' on
the eve of departure, and of course a
Sung Mass on the Feast of Pentecost.
The Feast of the Holy Spirit provid-
ed an apt setting for the labors of the
Conference. Add to this the very
fraternal spirit that prevailed, and
the excellent organization of Mgr. V.
Castellino, Vicar General of Nagpur
and Director of the Catholic Summer
School, and one gets some picture of
the fruitful days spent at Pachmarhi.

There were also sessions dealing
with subjects other than the Liturgy.
These will doubtless receive adequate
treatment among the summaries and
reports to be published in the third
volume of "Apostolic Approach"
which will make public the material
presented at the Conference.

— Rev. R. Correia Afonso

Liturgical Movement In Australia

ANYTHING which merits the name of a "movement" normally has certain clearly recognizable characteristics. For example there are some individual leaders who campaign by speech and pen for the spread of ideas; there are some centers of influence, such as monasteries or institutes; there are meetings of those who are interested; there are periodicals, either technical or popular; there are definite achievements in the practical order. As judged by these criteria Australia could hardly be said to possess a liturgical movement. Until 1956, none of the above features of a movement could be found with the exception of a few interested individuals.

But in that year these individuals succeeded in organizing the first Australian Liturgical Week in Melbourne. As may be seen from the volume of its "Proceedings," which was subsequently published, the standard of the papers read and the discussions held was very high. Attendance was fairly satisfactory as regards numbers, but was not truly representative of Australia as a whole because few came from outside the Archdiocese of Melbourne. Interest was considerable, but all too local.

There are, however, one or two "key men" in almost every capital of the Commonwealth. These have been in constant contact with each other, at least by mail. They decided that what was needed to start a real "movement" would be a tour of each Capital by some visiting lecturer (pref-

erably from Europe where the liturgical movement is advanced).

Audiences of priests, teachers and laity would be organized for him in each center by the local leader in order that knowledge of the liturgical movement might be imparted, above all, to those who had influence. And there would be a truly national Congress, for priests only, at which this lecturer would be the "star speaker," giving the opening address as well as one or two other lectures and demonstrations in which the pastoral aspects of the liturgical movement were to be emphasized as much as possible. If the backing of the highest ecclesiastical authority could be obtained for this plan, it would very probably have a very powerful impact.

Because my small book *The Work of our Redemption* has had a large sale in Australia, and because I have worked out sundry practical techniques for demonstrating the liturgical movement in action, the committee honored me with their invitation to fulfill the role of visiting lecturer which they had planned.

Arriving at the end of December 1957 in Perth, W.A. and departing from Sydney, N.S.W. in the middle of May 1958, I enjoyed the opportunity of addressing close to one hundred lecture-audiences, all of them composed of priests or nuns or teaching brothers, with the exception of about half a dozen audiences of laity. In addition I preached about eighty times in churches to the laity.

All the lectures and sermons were on liturgical subjects, and all appeared to be received with enthusiastic interest. Naturally, there was a fair amount of repetition from place to place; for instance the course of lectures given to theological students in the seminary would be repeated in another seminary. The "Priests' Day" in one town would have the same program as the "Priests' Day" in another town. Nevertheless, the great range of subjects handled was fairly comprehensive; the question-periods, in particular, were of great value for filling in *lacunae* and showed how deeply interested all these audiences were in the pastoral of the liturgy.

The most popular item of all was invariably the celebration of Dialogue Mass according to the most advanced practical techniques of the liturgical movement, including the use of Melaneau psalms for Introit, Gradual, Offertory and Communion, together with a formal Gospel procession, and a token Offertory procession in which the ciborium, filled by the participants before Mass, was carried with the hosts up to the altar. The actual experience of taking part in such

Masses won over to the liturgical movement not a few bishops, hundreds of priests and thousands of teachers all over Australia.

Three different forms of "community Mass" were demonstrated at the chief Congress, held at Manly in January 1958, in the presence of Cardinal Gilroy, about ten bishops and several hundred priests. It is safe to say that a worth-while proportion of both Hierarchy and Clergy have now seen the pastoral effectiveness of modern liturgical techniques, and that with this climate of benevolence from on high and zeal from below all the conditions now exist for the development in Australia of a genuine liturgical movement in the near future.

An organization has already been set up in Sydney for publishing the needed texts for use by the people both at Mass and in various forms of evening services which involve active participation. Liturgical Commissions have been set up in some dioceses, and others are sure to follow. Beyond doubt the prospects are bright.

—Rev. Clifford Howell

We see with sorrow that sometimes the rights of the Church are trampled on, rights which include, in the mandate of the Holy See, the right to choose and consecrate bishops destined to govern legitimately the Christian flock — and this causes the greatest harm to the faithful — as if the Catholic Church were an internal matter of but one nation alone, dependent on the civil authority, and not a divine institution destined to embrace all peoples.

— Pope Pius XII; MEMINISSE JUVAT, July 14, 1958.

Communist Policy

Extraordinary Congress of the Chinese Communist Party

THE Congress of the Chinese Communist Party which began on May 5 in Peking was officially described as the second session of the Eighth Congress of September, 1956. This made it unnecessary to elect delegates anew, but to hold a congress in two sessions nineteen months apart is an unprecedented procedure, and there are other more weighty reasons for considering this as an "extraordinary" congress in the full sense of the word.

Though longer than both the real Eighth Congress or the 20th Congress of the Soviet Communist Party, which were given immense publicity, the proceedings of the present congress were at first veiled by meaningless communiqués. Only after it had ended were texts — said to be those of the three main reports submitted to it — released. And these did not include the opening address, made by Mao Tse-tung himself.

The first report, on the "general situation," was made in the name of the Central Committee by Lui Shao-chi, its First Vice-Chairman. The second was delivered by Teng Hsiao-ping, Secretary-General of the Party, on the Moscow Conference of Communist Parties which he and Mao

attended, and, presumably, on the problems of international Communist relations which were there discussed. It may be significant that it was not until May 17 that Tan Chen-lin gave his report on the much-revised 12-year National Programme for Agricultural Development, although in view of last year's shortages of food and raw materials, and the political and economic troubles arising from them, as well as the population problem, it might have been expected to be the most important subject of all.

The only concrete fact mentioned in the first communiqués on the first two reports concerned the denunciation of the Yugoslav Communists for revisionism. This suggests — and it is borne out by other evidence — that the congress was concerned with the confirmation of a new Party line, the "general line for building Socialism," which was first mentioned at the first session and has already been in the process of implementation for some time. This line can be described as tougher, and more Stalinist, than before, both in internal matters and in the evaluation of the policy of foreign Communist countries. Some of its features are reminiscent of Khrush-

Hev's recent internal policy. It is evidently dictated by diverse internal and external considerations which closely affect and even conflict with each other — for example, whether the additional investment capital needed for industry to strengthen the regime can, or should be, squeezed mainly from the Soviet Union or from China's own agriculture and industry; both these courses have their dangers owing to "contradictions" within the bloc and inside China.

There are, therefore, certain contradictions in the "general line" expounded in Liu Shao-chi's report, the "six basic points" of which, briefly, call for centralisation and decentralisation at the same time. Similarly, in foreign policy the attitude towards Yugoslavia directly contradicts the current tactic of offering peaceful coexistence and economic aid "without strings."

The Communists seem to hope that although huge enterprises controlled by a central bureaucracy have proved inefficient, after the suppression of "Rightists" and the rectification campaign they will be able to rely on small enterprises and on local and individual initiative to save the economic situation, while retaining centralized political control by constant rectification drives, by strengthening Party leadership, and by extending State ownership of the means of production. Thus Liu's watchwords are: the consolidation of "Socialist" and collective ownership, proletarian dictatorship and proletarian international solidarity, and the carrying out of a technological and cultural revolution step by step, thus "completing the Socialist revolution on the economic, political and ideological fronts."

Liu Shao-chi began his report by reiterating the Party's current thesis that the Moscow meeting of Communist Parties has marked the beginning of a new stage in the world Communist movement, in which the international situation favors communism and is unfavorable to "imperialists" and "revisionists," such as the Yugoslav Communists, who, according to Liu, have adopted "an anti-Marxist-Leninist and out-and-out revisionist program in opposition to the declaration of the Moscow meeting of Communist and Workers' Parties. . . . This only suits the needs of the imperialists and particularly the United States imperialists."

Internal affairs too, have reached a new stage. Liu first explained that the rectification campaign was meant to "adjust relationships among the people in a systematic way," so as to consolidate the Socialist system and expand the productive forces of society; and he reaffirmed the principle of democratic centralism — "democracy under centralized guidance," consolidated by the campaign.

As a result of the campaign, this expansion of productive forces — a "leap forward in construction" — had now begun, Liu claimed, on the basis of an equivalent "upsurge" in agriculture last winter and this spring, the most striking feature of which had been the large-scale building of irrigation works by collective farm workers. Mao's slogans, "Catch up with and outstrip Britain in fifteen years," and "Build Socialism by exerting our utmost efforts to achieve more, faster, better and more economically," sum up the aims of this "great revolutionary drive" and are the essence of the new "general line," which is to

be implemented by eliminating the "Rightist-Conservative ideas" of those who favor a slower pace of development.

Mao considers that the time is ripe to set new revolutionary tasks before the Party and the people. "Our constantly developing revolution must now advance to a new state" — the "technological and cultural revolutions." (These mean that towns will have to industrialize themselves and first the peasantry will have largely to mechanize themselves and also indoctrinate themselves without State help, while supporting the rest of the State structure and financing construction with the surplus capital they produce.)

Liu says the main tasks of the "technological revolution" are to put the national economy systematically on a new basis, *i.e.* that of modern large-scale production, so that machinery and electricity can be introduced wherever feasible; to turn all big and medium-sized cities into industrial cities and increase the value of the industrial output of all provinces and autonomous regions so that it exceeds that of their agricultural output; to set up modern transport and communication networks, and (coming down to earth) to launch a mass movement to improve tools and introduce inventions so the semi-mechanized or mechanized operations can be combined with the necessary manual labor.

This "mass movement" has already begun and is clearly the main content of the whole "revolution" at the moment for, as Liu says, "without the rapid development of agriculture there can be no rapid development of light and heavy industries, or of the

national economy as a whole." Although revolutionary from a Marxist viewpoint, since it involves a partial admission of the failure of orthodox centralized planning, the movement towards reliance on local and individual initiative still reflects some irrational features.

It also raises a more serious problem, namely whether this new popularization of "bamboo-age technology" and primeval hydraulics can raise production sufficiently. Evidence from pre-war statistics suggests that increases in agricultural production claimed by the régime up to now represent in many localities mainly a return to normal peacetime levels and improvements in statistical coverage. Most of the suitable land has been fully exploited for generations already and Communist spokesmen admit that there is not much to be expected from "virgin soil" campaigns.

Furthermore, the multiplication of small local industrial enterprises is not calculated to lead to economy since it loses all the well-known advantages of division of labor and mass production. This sort of self-help is likely to lead to maximum waste, while maintenance of the hectic "emulation campaign" atmosphere will exhaust the workers.

A national exhibition of farm implements which, it is hoped, "will help to usher in a technological revolution in the rural districts" has been opened in Peking. Exhibits include practical adaptations of the Government's ill-fated, double-bladed, wheeled ploughs and man-powered water-lifting devices made from bicycles, looms, fire engines, carts and even children's

resaws. Of one of these, *NCNA* reports, "two teenagers can operate it easily." Another model is improvised from an old cotton gin: "a fan

mounted on the frame provides a cooling current of air for the operator, who can study while he pedals the pump."

Communist Progress In Southeast Asia

SOVIET propaganda on **Indonesia** reached a high pitch of aggressiveness during late spring and summer with accusations of foreign "imperialist" intervention and expressions of sympathy for the Nationalist Government against the allegedly American-supported dissidents in Sumatra and other islands. The Soviet Government issued a new statement (followed by a Chinese statement) asserting that foreign "interference" in Indonesia had caused a "threat to peace" in Southeast Asia and growing peril to Indonesian sovereignty. It quoted unnamed foreign Press reports to assert that weapons and ammunition were being supplied to the Indonesian rebels from SEATO bases, and called upon the Powers responsible — "first and foremost the United States" — to cease interfering in internal Indonesian affairs. The Chinese statement echoed these points; it went further than the Soviet statement in offering help as well as sympathy to the Indonesian Government. Recalling that China was already supplying Indonesia with rice and cotton goods, the statement offered "further assistance within China's ability, as may be required by the Indonesian Government."

This vague offer might, presumably, extend to the sending of Chinese "volunteers." Meanwhile, Soviet military aid, in the form of jet fighters delivered ready for assembly, arrived in Indonesia and Indonesian pilots

were trained in Czechoslovakia. But there are signs that the Soviet bloc has overplayed its hand. President Sukarno reasserted Indonesia's neutrality by quoting Abraham Lincoln's saying that "No nation is good enough to govern another nation"; and the US State Department announced that it had agreed to supply the Indonesian Government with police equipment and aircraft spares. But there is still likely to be resentment among the non-Communist parties at the amount of foreign currency, still very scarce, which will be spent on Soviet bloc arms. Expenditure on such arms in 1958 is expected to be about £50 million.

When new Communist proposals for the reunification of **Korea** were put forward last February, the North Korean Government issued the initial statement, which was soon endorsed by China and the USSR and taken a step further by the Chinese withdrawal of "volunteers" from North Korea. In the latest exchanges, the Chinese Government have taken the lead. Replying to comments by the fifteen nations of the United Nations' Command on the North Korean proposals, a Chinese statement ignored requests for a clarification of who should supervise all Korean elections.

It also ignored the fact that Chinese "volunteers" were in North Korea in violation of United Nations' resolutions, and proceeded to reiterate all

the previous complaints about the presence of American troops in South Korea. Indeed, it appeared to insist that all foreign troops should be withdrawn from Korea as a preliminary to a "conference of the nations concerned" to negotiate a settlement in Korea. It seems clear, therefore, that the main point of the whole exercise from the Sino-Soviet point of view has been to create the impression in Asia of seeking Korean reunification, while bringing pressure to bear on the Western Powers to leave South Korea virtually undefended by withdrawing their troops.

In **North Vietnam**, the initiatives still come from President Ho Chi Minh and the Vietminh Prime Minister, Pham Van Dong, but the inspiration and the purposes seem to be the same as in Korea. Insistence on the withdrawal of American troops now precedes all suggestions for reunification and the holding of elections. The Vietminh leaders may have been confident for a time after the signing of the Geneva Agreements that they would win in any general elections held throughout Vietnam. Their prestige, particularly in the military field, was still high and their régime untried; the North also had a larger population (14 million, compared with about 10 million in the South).

But since 1955, increasing repression and mismanagement have brought

disappointment, while over a million people have fled to the South. The Vietminh leaders continue to support consultations for elections, but their propaganda now attacks the "intervention of American imperialism" in South Vietnam as the main obstacle to reunification, referring to alleged demands by the "entire Vietnamese people" for the withdrawal of American personnel from the South.

This, for example, was the main theme of a letter from Pham Van Dong to the Southern Government together with appeals for a bilateral reduction of armed forces and increased trade between North and South. In fact, as the reply from the South stated both the regular Army and the People's Militia had been built up in the North, even beyond the limits imposed by the Geneva Agreements, while troops in the South had been reduced to 150,000, as verified by outside observers; moreover, the Government had already undertaken not to join military alliances or to permit foreign bases on its territory, so that allegations from the North on these points were groundless.

A further statement by a Vietminh spokesman added nothing to the proposals of March 7, and described a request by the South that any reduction of armed forces should be supervised by an international commission as "quite unacceptable."

Warning In Laos

THE supplementary elections provided for in the reunification agreements of last November, were held early in May. The elections were twenty-one new seats in the

National Assembly (which previously had thirty-eight seats) and were held throughout Laos, thereby providing both for the two reintegrated provinces of Sam Neua and

Phong Saly and for an enlarged electorate of registered voters.

The most remarkable feature of the election results is that whereas the pro-Communist Patriotic Front won nine of the thirteen seats it contested, and its allies won a further four seats, together they polled only about a third of the total vote. The splitting of the non-Communist vote was perhaps the chief cause of the success of the Patriotic Front and its allies. The fact remains that the Front achieved a substantial vote. But since it did not have an overtly Communist program, this cannot be interpreted as a conscious vote for communism.

This front is not, of course, a mere *ad hoc* organization for election purposes but a permanent system; it extends throughout Laos, but is probably strongest in Sam Neua and Phong Saly. There are, in fact, two organizations: one overt and legal, and the other, contained within it, clandestine. The former consists of committees at provincial, district, sub-district, and village levels, and, at the lowest level, cells of four villagers. Each committee has a president and one or more vice-presidents, who are not necessarily ex-Pathet Lao members; often they are respected local officials. The clandestine system consists of cells of indoctrinated ex-Pathet

Lao members within each committee of the legal system. These cells sometimes include Communist cadres who are not members of the overt committees. At the lowest level, the Nhouy Samakhi, the two systems merge: each Nhouy Samakhi is led by an ex-Pathet Lao member, who is always a member of the clandestine cell of the village committee, and its members are of different social status so as to preclude control of the cell by richer villagers. Thus, in theory at least, orders from above can reach each individual member of the Patriotic Front without going through the overt committees of the Party.

Such an organization would be an asset in the fairest of election campaigns: it was even more so in that waged by the Patriotic Front, marked as it was by trickery and intimidation. Heads of voting committees are known to have received three days before the elections threatening messages giving the minimum number of votes required by the Patriotic Front. Ballot boxes of government candidates were blocked up, forcing simple villagers to vote for Patriotic Front. Front members of voting committees changed the labels on ballot boxes where non-Communist candidates were winning; and booths were constructed so that voters knew they were being watched by Front members.

Communist Setback In Cambodia

ALTHOUGH a number of Communist candidates had joined Prince Sihanouk's popular Socialist Community Party, the Sangkum Reastr Niyum, in an attempt to pose as "children of the Prince," the Cam-

bodian elections for the National Assembly, were a resounding defeat for the Communist Front Party (Pracheachon): all Sangkum candidates were returned: of the Communist candidates three withdrew, one received

less than three per cent of the votes and the other under one per cent.

Two years ago Prince Sihanouk, in pursuance of his policy of strict political neutrality, visited Moscow, Prague and Warsaw, having already been to Peking. The Chinese, Polish and Czechoslovakian Prime Ministers have also visited Phnom Penh. A Soviet Embassy and a strong Chinese "Economic Mission" were set up there, and a Vietminh "Press Office" was opened. The Russians immediately initiated a clumsy campaign to subvert Cambodian students and monks, flooding their institutions with propaganda publications, while the Chinese Communists worked on the Overseas Chinese a more subtle combination of cultural, political and economic techniques.

After some time Prince Sihanouk was forced openly to denounce a "foreign power" for abusing its diplomatic presence in the country to run an intensive propaganda campaign for its own political ends, and Communist text-books were withdrawn from Chinese schools on Government orders. The Communist preponderance in three of the four committees which run the affairs of the Overseas Chinese communities was also counterbalanced by the recent election of more anti-Communist community leaders than before.

The Cambodian security services now keep a strict watch on the activities of foreign missions, and they

organized special surveillance of Vietminh delegations which visited Phnom Penh last year. The Cambodians have carefully avoided signing any detailed agreements with the Vietminh even for economic exchanges, and have been quick to notice that there has been little concrete result from the largescale offers of aid made by the Soviet bloc countries.

In a series of articles in the newspaper, *Réalités Cambodgiennes*, Prince Sihanouk summed up the Cambodian experience of communism in the course of explaining the basis of his successful policy of neutrality, and outlining his plans for the future.

"This policy," he said, "meant resisting all interference in Cambodian affairs from whatever quarter; Cambodia's task since 1946 has been to establish an authentic democratic régime under a constitutional monarchy, and improve the educational level of the people — the aim of the Sangkum. Failure of the democratic system would mean the end of Cambodia's independence.

"Communism an anti-national régime, could only result in her becoming some sort of satellite country. The Pracheachon and its newspapers were subsidized, in spite of their denials, by the Communist Powers, and communism was an essentially foreign movement in the country, having been imported by the Vietminh after the revolt in Hanoi in 1946."

Our attention has been drawn to an article in the April 1958 issue of this magazine, attributed to Rev. B. Thomas O'Brien. This article was

attributed to Father O'Brien in error. It was not submitted for publication by Father O'Brien, nor does it represent his views.

Editorial comment from Catholic
papers in the Far East —

Press Review

The Ceylon Messenger

Trade Unions and Freedom

TRADE unionism is, in its essence, the democratic association of workers to make their desires and opinions articulate, to fight the economic battles of the working class, and to educate the workers along genuine democratic lines. That is why the Church has all along upheld and vindicated the right of the worker; that too is why we have ourselves always stood up for the Trade Union Movement, and maintained that within it lie all the elements of great accomplishment for the social and moral good of the workers of this country.

But that too is why we are rather alarmed at the turn that Trade Unionism in Ceylon has taken of late. It is true, as this paper has repeatedly pointed out in past years, that the Trade Union Movement has had to contend against formidable odds — an appalling ignorance regarding the meaning and role of trade unions, the almost instinctive antagonism of employers, the aloof unconcern and hostility of the know-all, and the apathy of some sections of the workers themselves. Add to this the red hand of international communism, which has been firmly laid on several unions: in fact, as recent events have proved only too

well, the Communists have wriggled their way into so many Unions that they have them well and truly in their clutches.

It is precisely because of these factors, that we are frankly perturbed about the present condition of the Trade Union Movement in Ceylon. Just because several Unions here actually owe their very existence to Communist inspiration, or because in many Unions, Communist infiltration has succeeded, are no valid arguments whatsoever against Trade Unions as such. We have always stood up for the worker and his Union against the antagonism of the employer, and in the early days, even against the apathy of the Government. We have also fought resolutely the exploitation of the working class. But — and we wish to say this with all the force at our command — we will continue to fight even more resolutely, against those who try to exploit the exploitation of the workers for their own political ends. We will continue to fight against those who, under the guise of championing workers' rights, use the working class to further their own nefarious ends.

As long ago as 1891, Pope Leo XIII, speaking of Trade Unions, said: "To enter into a society of this

kind is the natural right of man; and the State is bound to protect natural rights, not to destroy them; and if it forbids citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the like principle, namely, the natural tendency of man to dwell in society." Nothing could be clearer than this statement of the Pope who was the champion of the working classes.

Although there still are persons who frown on unionism, and adopt a most unhelpful if not antagonistic attitude to the Trade Union Movement, it is obvious that no Catholic employer can, with any degree of sincerity, oppose the Trade Union Movement. There is no putting the clock back. The Unions have come to stay. To damn them as Leftist organizations and to reject every demand they put up, only strengthens the position of the Leftist and plays into his hands, as it helps to convince the worker of the Communist claim that it is only in a Leftist society that the worker can ever hope for economic freedom.

The fact is that the worker has a natural right to form Trade Unions and the State is bound to protect this right; the Trade Union should be a means of helping the worker "to better his condition to the utmost in body, soul and property" (Pope Leo XIII). It is indeed a matter for regret that this aspect of Unionism—to improve the worker's condition in body, mind and soul—has not received sufficient emphasis in Ceylon. But surely, that in no way justifies the employer in rejecting the other purpose of Trade Unionism, which is to progressively raise the standard of living of its members by negotiating

directly with the employers themselves.

Hitherto, we have often spoken of the exploitation of the workers by the employer, of the denial of Trade Union rights by the capitalist, of the violation of Trade Union principles so clearly enunciated by the Pope by employers. But to any discerning mind, it will be clear that Trade Union rights of the worker can be jeopardized not by the employer alone, but likewise by any person or group of persons who, in their own political or other interests, flout the dignity of the worker, and exploit his exploitation. Often, this menace tends to come from the employer or the capitalist; but today, in a very real and perilous manner, it would clearly seem to come from those who while posing as the defenders of the worker, are using his misery and his downtrodden condition to further their own ulterior plans.

We have always defended the worker; but we demand, first and foremost, the independence of the worker; we demand that neither he nor the Trade Union Movement should be made the political football of political schemers.

It is a very necessary thing for workers to realize that the freedom of labor organizations has been as much imperilled by Red radicalism as by extreme capitalism. The important thing for the worker to grasp is this: whether the threat to his freedom and to his rights comes from the Communist or from the Capitalist, it is a threat, and that threat must be met; whether healthy Trade Unionism is in jeopardy either from the Left or the Right, the canker is there, and that canker must be removed. We must ever be

careful that while being alive to the dangers to Trade Unionism from the Right, we do not become blind to the equally or even more grave dangers to unionism from the Left.

Then and only then can we or anyone else speak of the true freedom of the working class, and of a Trade Union Movement untrammelled by fetters of any description whatsoever.

Burma Sower

Need of The Hour

OF all the tribulations faced by the young nation of Burma during the last ten years, the greatest, perhaps, is the current split in the ruling party. Now that the two factions of the Anti-Fascist People's Freedom League (AFPEL) have resolved to go their separate ways and settle the point as to who should rule the country till the next general election, by a trial of strength in a constitutional and peaceful manner, nothing more is left except to mark time till the emergency session of Parliament convenes.

From the statements made by both the groups, it is clear that the struggle for power will be clean, constitutional and in the interests of the country. These promises are praiseworthy. To carry these out, our leaders should be magnanimous and put service to the country before self. The vital interest of the nation demands that our leaders put aside all personal, petty rivalries and consider the issues in the longer perspective and see the far-reaching

consequences that will result from the struggle. Personal vanities and selfish egoism should find no place in the hearts of our leaders if they are to be remembered as selfless patriots by posterity. For this purpose our leaders need enlightenment to do the right thing and to see to the good of the nation in all their acts.

Such enlightenment can be only from God. To obtain the gift of enlightenment, it is our bounden duty to pray to God and ask Him to grant it. Every Sunday, after the parochial Mass, in all the churches of Burma, prayers are offered for peace and prosperity in the country and enlightenment of our leaders. Now, more than ever, our leaders need enlightenment and help from God. This is the time to prove our love for Burma by praying to Almighty God to bestow on the country the blessing and boon of peace and prosperity and to guide our leaders along the right path so as to preserve the unity and stability of the Union of Burma.

Pakistan Christian Voice

Bitter Hatred

TWO local events have brought into sharp focus the deteriorating social and political health of the coun-

try. In Nazimabad, Pathan workers, labouring under real or fancied grievances against the City's refugees, fell

upon them in a murderous assault. A week later, a fire, accidentally started by exploding fireworks in the densely crowded market area of Bori Bazar, was allowed to pass out of control and cost the lives of forty-two people, mostly women and children.

Two unrelated events it would appear at first sight. But when the details are examined a significant common mass motivation runs through both events — class hatred.

In Nazimabad, Pathan laborers, who live in a state approaching beggary, without wives, families or social amenities, too poor to afford more than nan roti and tea, felt themselves exploited and despised by the class in nearest contact, the refugees, who owned small ration shops and market stalls, who bested them in the daily competition of living, who wouldn't allow them to put up their miserable huts nearby, and who always made them come again when they went to buy their rations of wheat and sugar.

Class envy and antagonism, which in this sub-continent run along community lines, are normal enough. But they rarely reach the bursting point of hatred unless gross misgovernment steadily sharpens the social conflict. In the Nazimabad case it would appear the Administration's failure to give ration shops adequate supplies in time brought the Pathans' feelings of frustration and injustice to a boil. Quite wrongly they attributed the recurrent disappointments when they went to buy their rations to deliberate provocation by the refugee ration shopowners, who on their part probably showed little tact in turning them away. Suddenly class discontent

burst into hatred and murderous violence.

Similarly in the Bori Bazar fire a vein of class discontent approaching the point of hatred can be discerned. Although fireworks are undoubtedly a combustible material, it is inconceivable that after they had all exploded forty to fifty men grasping brooms, sticks, buckets and hundreds of handy implements in the market area could not have beaten out or smothered the flames wherever stalls had caught fire.

Though newspaper reports have omitted this aspect of the story, word-of-mouth reports have it that goonda elements took over soon after the first rattle of explosions and began a looting spree. The rumor spread that the Pathans had attacked and people barred and barricaded themselves in their shops. Then among the crowds of people who came to watch, hampering in their masses the fire-fighting operations, bitter phrases passed from mouth to mouth in cynical malicious glee: "Ten years of blackmarketing going up in smoke." "Serve the thieves right." An unhelpful apathy spread, showing that the discontent of the people was more combustible than the fireworks themselves.

When a society is in good health, men go to help one another in time of calamity and crisis. But when a society is riven through with injustice and exploitation, then the discontented prefer to rejoice when misfortune strikes those whom they regard as their exploiters. These dangerous symptoms were plainly visible in these two local tragedies.

A word on the City's maladministration. Just as wheat and sugar rations delivered promptly could

have averted the Nazimabad riot, so also proper enforcement of the explosives regulations and the maintenance of adequate water supplies in the area would have avoided destruction of so much life and property. While water is poured lavishly into the gardens of the rich, the poor men's quarter of Saddar is continuously afflicted by water shortage. One school closed eight times in a month for lack of water. But it seemed that nothing

short of a tragedy was needed to shake up the Administration.

Nor is this all. Is not the Administration responsible for all the riots and murders at community water taps these long years, when water shortages have brought tempers to snapping point? Let the rulers beware. Class hatred is not necessarily an import. It can grow from within. And the misgovernment of this country is proving an efficient manufactory.

Philippine Catholic Sentinel

Reds Increase Their Tempo

WE have the word of the Committee on Anti-Filipino Activities (CAFA) chairman that the local Communist movement is restirring. This fact has spurred the chairman, Rep. Leonardo Perez, to request Speaker Daniel Romualdez to authorize CAFA to conduct off-session studies on how to meet this resurgent threat.

The Perez statement confirms what responsible quarters have concluded by analyzing recent trends. A deteriorating economy; the torrent of reports on graft, capped by a "White Paper" confirming existence of widespread corruption; the unadmitted but tangible watering-down of the rural program; Communist inroads in nearby Indonesia and the Red Chinese military posture — all these are conditions Communists, worth their party-cards, will not fail to exploit. Now, Mr. Perez asserts his committee, believes the Reds are doing just that.

The increasing tempo of local subversive activities is not surprising. In fact, the CAFA noted last year: "We can expect the internal threat to either

grow or diminish in proportion as the external threat grows or diminishes... the internal Communist movement capitalizes more on our shortcomings and failures for drawing mass support . . . Increased activity can be expected should the Communists advance further in Asia."

What gives the Perez statement overtones of urgency is terrifying flexibility displayed by the Sino-Soviet bloc in Southeast Asia. Since crude and open aggression has been checked by existing Free World defence pacts, Communist thrusts now come via subversion and economic penetration. Mr. Allen W. Dulles, director of the highly competent Central Intelligence Agency, noted in his April 28 speech: "The fateful battles of the 'cold war', in the foreseeable future, will be fought in the economic and subversive arenas."

SEATO experts, at the Baguio seminar last November, asserted that the most dangerous aspect of the current subversive-economic offensive is the way it brings pressure on the

formation of national policy. Trade, credit and technical assistance are used as instruments of Red agitation "from above"; Communists within local movements exert pressure "from below". The skillful use of these, SEATO observed, can re-direct national policy and economic planning along Red lines. Syria was then held up as an example. At that time, Indonesia was not yet available for demonstration purposes.

To counteract this threat intelligently — and therefore effectively — Rep. Perez is now moving to "activate" CAFA. There is every reason to expect the Speaker to grant immediately the authority sought.

The main job for CAFA today is to draft out the framework of the

chores it expects to do. For one thing, CAFA could start the legislative machinery working on its recommendation that the law on treason be amended to cover Communist subversive activities. This recommendation, submitted two years ago, was unfortunately pigeonholed.

In 1956, CAFA wisely stated that "a good and efficient administration, that has truly at heart the welfare of the masses, can do much more than armies, navies or even an array of laws in the fight against communism." By thorough study and firm action, CAFA can show that good administration is not only a question of saving political skins in the next elections; it is a question of national survival.

Bombay Catholic Examiner

Indian Reds' Prospects of Power

IN an interview, published by the Daily Telegraph, Mr. Nehru is reported to have rejected any suggestion that communism could take over in India. This is not the first time that Mr. Nehru has expressed such a conviction, which makes many wonder whether he has sufficient knowledge of the growing influence of the Communist Party of India. There is a peculiar trait in the Indian Prime Minister's attitude towards communism: while he is scornful and critical of the Indian Reds he is very much appreciative of the foreign Communists and generally puts the best possible construction upon their motives and their deeds. He believes in the "liberalism" of the new bosses in the Kremlin and thinks that there is

a relaxation in the Soviet Union and in China from the original rigid stand that communism was the only method of socialism. The treatment of Marshal Tito in the last few days is a very effective answer to those who believe that Russian or Chinese Communists have changed their views. Mr. Nehru, however, is inclined to take at its face value the "conversion" of Indian Reds to democratic methods. It is easy to see that the Indian Reds, after having tried violence in Telangana and failed in their objective, became opportunists and pretended to have given up their violent ways. This change of front helped in giving them an unexpected number of seats in the Kerala Legislature where for the first time in the

history of communism a Red Government was set up by constitutional methods. This is the particular danger to India's freedom and democracy and those who, like Mr. Nehru, believe that the country has nothing to fear from the Reds are in for a rude awakening. That the Indian Reds

are daily growing more and more confident of their chances of seizing power was proved by the Amritsar session of the Communist Party of India. After Kerala, the Indian Reds are busy trying to build up a coalition ministry in Orissa, where the Congress Government has resigned.

Malayan Catholic News

The Dance of Death

LIBERATE destruction of life is no recent phenomenon, but it is often advocated today as a sign of progress. Birth-prevention tries to block the entrance to life; abortion destroys the unborn; sterilisation mutilates the individual and dries up the well of life at its source; euthanasia kills the unwanted, painlessly. Advocates of such movements have tried to foist these practices upon doctors as a part of their duty; yet to the credit of the medical profession as a whole, it has yielded but little to the pressure.

At work in frequently materialistic surroundings, the Catholic doctor often finds it hard to integrate his profession with his religion. He must be a good Catholic as well as a good doctor. Being a good Catholic involves more than Mass on Sundays, friendship with a few priests or nuns, and generous contributions to Catholic causes. It means the realization that every human being is intended to be a member of Christ's mystical body and should be treated as such; it means following the Church's guidance on religious and moral questions connected with medicine, and keeping in his daily practice a high ideal of the dignity of man.

In our times some think that technical skill is an absolute, that spiritual values, questions of right and wrong, the dignity of man, etc., are secondary, and that no eminent doctor need bother about them. Many a young medical student finds the body becoming for him merely a highly complicated machine or, as he learns to dissect it, nothing more than an animal carcass.

He has not discovered, any more than has a convinced atheist, any immortal soul at the end of his scalpel. It may take him years to realize personally that man is anything more than a man. Patients he was certain would die in a few hours, recover mysteriously, and others he thought were perfectly safe, die suddenly during the night after his last visit. Life has its mysteries. He may gradually learn to doubt the wisdom of those surgeons who follow the principle: "If a new method hitherto untried, or little used, can give possible, probable, or sure results, all ethical considerations as to the legitimacy of the method should be treated as pointless." Pope Pius XII would hardly agree with that, since the mere fact of a doctor's desire to work for the material interests of his

patient does not justify any and every step he may wish to take, disregarding morality.

The Holy Father regularly stresses the unity of man. The healer, he says, "must always consider man as a psychic unity, a structural unity, a social unity and a transcendent unity, i.e. a unity tending always towards God." What constitutes man, he declares, is principally the soul. "From it, ultimately, flows all the vital activity of man." And so any medical treatment of man which considers the soul non-existent or unimportant could produce very harmful results.

Catholic members of the medical profession are naturally expected to seek the Church's guidance on moral and religious aspects of medical questions. What about non-Catholics? It is significant that in many interna-

tional congresses which in recent years have gone to listen to the Pope, there were many non-Catholics, who were delighted to hear so eminent an authority as His Holiness dealing with the moral aspects of medical questions. In her Catholic hospitals, the Church has a definite code, telling what operations are licit and what are forbidden in this hospital, and why. Non-Catholic doctors and nurses are not obliged to work in such hospitals but if they do, they have to follow the rules. These rules are made to counter death, to promote life.

"Help us to be steadfast in the defence of Thy holy law. As doctors who glorify Thy name, we promise that our activity will be inspired constantly by the observance of morality and according to its laws. . ." (Pope's Prayer for Doctors)

Hong Kong Sunday Examiner

Hong Kong Patriotism

SOME of the chief organs of the Hong Kong Press have recently expressed a wish that we had more patriotism in Hong Kong, and this is a sentiment in which we can heartily concur, although we believe that there is already more local patriotism than our contemporaries were inclined to allow.

Certainly, there is no one of us who earns his living here, who does his work in peace, who enjoys the security of life and property that Hong Kong gives to its law-abiding citizens, who finds every provision made for a full human life, there is no one who should not feel grateful to Hong Kong,

that very real entity. The many unfortunate people among us have found a refuge here from tyranny, as well as a concern for their rehabilitation and their welfare which they did not meet elsewhere. We all, then, owe a debt to Hong Kong and we should be very willing to pay that debt whenever opportunity offers.

This discussion arose from a proposal for a Federation of Industrialists; we do not wish to discuss that proposal in general, but we should like to make one point. There are already in Hong Kong a great many associations of commercial and professional men. This is a healthy sign and we

ould oppose any attempt to super-
ede these.

A Federation that will look after
e common interests of various
roups is no doubt desirable, but it
ould not take over the functions of
e smaller bodies. As Pope XI wrote
Quadragesimo Anno, "It is an
justice, a grave evil, and a distur-
ance of right order, for a larger and
higher organization to arrogate to
elf functions which can be perform-
l efficiently by smaller and lower
odies." He adds later that it is the
usiness of the higher organization —
nd ultimately of the State — "to
irect, stimulate, restrain."

This is a principle which has been
adopted by the Christian Democratic
arties which play such a large part
in the government of post-war Europe,
as, for example, in Germany. We
ould, therefore, like to see many
more of these smaller bodies formed
o safeguard and promote the interests
f particular groups of people. We
eed, for example, a stronger and
ealthier labor movement; hitherto,
his has unfortunately been bedevilled
y politics extraneous to Hong Kong.
There is room, too, for more associa-

tions looking after consumers' interests:
could we not have a vigilantes society
that would report to the public on the
charters, activities, charges, and prof-
its, of our many public utility com-
panies?

We have an authoritarian Govern-
ment and we are content that it should
be so. We recognize, too, that the
first duty of government is to govern,
but we could wish that some officers
of Government were less authoritarian
in their approach to the public. It
would greatly help the development
of local patriotism if officials would
realize that those with whom they
deal often have a competence not less
than their own, and as great a con-
cern for the good of the Colony.

Two or three Government Depart-
ments have set an excellent example
in this respect, but some officials of
other departments — we gave an
example last week — are content to
give orders when they could more
properly consult, and cooperate with,
the loyal and willing citizens of Hong
Kong. They will meet, no doubt,
individuals and groups who represent
sectional interests, but is the part of
good government to look to the
interests of all sections.

Philippine Baguio-Mountain News

Why Catholic Schools?

SURELY one of the wonders of
our modern civilization is the
Catholic educational system. A child
may be sent by his parents to be
trained by priests or Sisters or Brothers.
He may be placed under
Catholic guidance from kindergarten
to university, from the most element-

ary steps of training to the most
advanced of degrees in any branch of
knowledge. These schools and institu-
tions of higher learning are built and
maintained without any aid from the
state. They are kept solely by the
voluntary offerings of the Catholic
people, who at the same time shoulder

the same burden of taxation the non-Catholic has in order to support the public schools.

This phenomenon is as easily perceived in our Diocese as anywhere else in the country. More elementary schools to be opened, central high schools enlarged or in the planning stage indicate clearly that our Catholic parents understand their serious duty to provide for the proper education of their children. Their willingness to assume the great burden and to make the necessary sacrifices that the Catholic school may function prove that many of them are convinced they can in conscience educate their children in no other system.

This conviction explains why the Church sponsors her own schools and why millions of Catholics generously support them. In other schools children will certainly learn to read and write well, they will be well trained in history and mathematics and all

the sciences. But if they fail to learn how God fits into their life in school, if they do not find the commandments woven into the subject matter of their classes, if they expect not to hear a word about God or man's eternal destiny, then they are only partly educated. Any education that fails to teach all knowledge in the light of Him Who is the Truth is ineffective and misleading.

Our children in Catholic schools will have the same subjects as children in other schools, but religion will integrate all these subjects into a unified whole. God will not be divorced from the pursuit of knowledge. Christ will not be in exile from the classroom. The fact that we are made for life in another world will not be kept quiet, but rather will be allowed to give significance to some knowledge that otherwise would be meaningless. Because our Catholic parents realize this great fact, there will be no empty seats in our schools.

Tokyo Catholic Weekly

Reflection on Democracy

DEMOCRACY has many good points if we consider its principles, yet ever since it has been introduced into our nation we cannot deny the fact that it has produced some bad phenomena.

Among these phenomena perhaps the most outstanding is the strife that has arisen everywhere. Needless to say there is strife among government parties; the strife between laborers and capitalists has been becoming more and more systematic and has become greater and greater. This

strife has even developed between the Government and its officials, and quite strongly between educationists and statesmen.

Furthermore this spirit of strife has affected even private homes, resulting in divorces and the breakup of homes. Therefore, we cannot deny the fact that democracy has been misapplied and the result has been disastrous.

Ever since democracy was demanded it brought complaints against statesmen and the nation. Actually,

the nation and its statesmen are to cooperate in maintaining the common good and welfare of the people, while the proper attitude of the people toward them should be one of trust and gratitude. But observing the present situation it is apparent that instead of trust and gratitude the people harbor only opposition and reaction for their nation.

Even the daily newspapers feel it is their duty only to criticize and complain.

Our democracy has engendered distrust instead of trust; complaints instead of gratitude; pride instead of respect; opposition instead of submission; hatred instead of love and charity; anger instead of joy; despair instead of hope; disharmony instead of peace. It can be feared that democracy has misled our society.

A democracy which emphasizes justice has, in certain respects, promoted the idea of the right of demand and claim. But this demand should be made in love and harmony. We cannot deny that conflict rather than charity has become the means of asserting and guaranteeing one's rights.

Democracy has commercialized humanism and as a consequence the beauty of dedication and devotion is fast disappearing. Individuals seek first their claims for equal treatment, and thus foster the hatred and jealousy that results from comparing oneself with others. Moreover, individuals are beset with anxiety lest they be

cheated of the slightest tittle owed to them or lest their abstract notions concerning their rights be violated by anyone.

It would be miraculous if under these circumstances an opposition or conflict did not develop in society. Furthermore, ideas such as these shatter any hope or confidence in the future and creates a world of insecurity.

We all want to take part in a government of action with responsibility. But the present society is becoming more and more faceless with the result that it is becoming more and more difficult to determine with whom the real duty lies.

The indistinguishableness of duty in large communities has produced a society that lacks all sense of responsibility. The present generation of Japanese would say that the fundamental principle of democracy is to live in a society with no responsibility, a society in which the individual hides under a cloak of anonymity.

We cannot condemn democracy as being disastrous to the proper development of our society. If we want to better our society then we must endeavor to correct our misunderstandings concerning democracy.

Finally, we must endeavor to replace opposition with cooperation; demand for one's rights with a desire to serve; license with freedom; and shirking of duty with dedication and responsibility.

Lastly, the main care of those who rule the missions, should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future.

— Pope Benedict XV

NOTES AND INFORMATION

Mission Experts' Conference Stresses Need for Economic, Social Work by Missioners

AN unusual conference of specialists on the problems of underdeveloped areas of the world has stressed that the modern missioner must promote the economic and social welfare of the people he serves, as well as their spiritual welfare.

The conference drew specialists from East Asia, Africa, Europe, Latin America and the United States. In attendance were experts in such fields as sociology, economics, social anthropology, agriculture, labor relations, public health, missiology and dogmatic theology.

The meeting was sponsored by the Fordham University Institute of Mission Studies and the National Catholic Rural Life Conference. It was held at the headquarters of the Maryknoll

Fathers in Maryknoll, New York.

The delegates heard Msgr. Luigi Ligutti, executive director of the rural life conference, declare in his keynote address that the modern missioner must be "all things to all men."

"The missioner is another Christ," Msgr. Ligutti reminded them. For that reason, he continued, "he cannot be only the Christ of the soul. He must also be the Christ of the body. He must be the Christ of the sick, the Christ of the poor. He must work to elevate and spiritualize a depraved natural order."

Other speakers during the four-day conference also developed the theme of the meeting that "Zeal Cannot Substitute for Knowledge."

Unequal Distribution of Wealth, Resources, Imposes Obligation To Aid Other Nation's, Pontiff Says

THE unequal distribution of wealth and natural resources imposes on nations the obligation to assist their less fortunate neighbors, His Holiness Pope Pius XII said in Rome.

Speaking to a group of French government officials and leaders of African territories in Rome on a study trip sponsored by a French research institute, the Pontiff said:

"We are happy to witness the increase of exchanges between Europe and Africa, linked by so many

geographic and historic bonds. In the common exploitation of the considerable wealth which the Creator placed at the disposal of human industry in the soil and subsoil of the African continent, a more effective drawing together than mere professions of friendship is taking place. Working together has always been a providential means of becoming acquainted and of mutual esteem.

"Though divergencies of immediate interests can create temporary conflicts, a reasonable concern for the

general welfare and loftiness of thought inspired by clear-sighted caution and by sentiments of mutual trust will lead to a search for loyal agreement in which the legitimate rights and aspirations of each one will be respected.

"The contribution of European capital and technique constitutes an irreplaceable service which will hasten the economic development of the African countries. Each one knows that this development is urgent because in the modern world, economic interdependence has become such that

an underdeveloped country cannot enjoy complete freedom.

"The unequal distribution of the gifts and wealth of nature imposes upon men the moral obligation to help each other, each one according to the enlightenment and strength he has received. The proportions of this obligation ceaselessly increase with the gradual expansion of the power of the social or national groups. No one can deny today that the most privileged nations are conscious of this obligation and endeavor to carry it out despite internal opposition.

Holy See, U.S. Cooperate in Plan To Move Refugees From Red China

ON the basis of pledges already made by the Holy See and other governments, the United States has pledged \$450,000 to cover transportation costs for some of the European refugees in China waiting to be moved to other lands.

This pledge was announced in Geneva by the Office of the United Nations High Commissioner for Refugees and

the Intergovernmental Committee for European Migration.

ICEM reports that it is now in a position to arrange transportation for approximately 950 refugees now in transit in Hong Kong, but that the money so far available will not take care of any future arrivals. Almost \$2 million are still needed to carry out plans for the movement of 3,580 refugees this year.

American Priest Re-elected As Superior General of Passionist Congregation

FATHER Malcolm La Velle, C.P., was re-elected to a second term of six years as Superior General of the Passionists at the 37th general chapter of the congregation.

This will also be the last term for the 57-year-old American priest who heads about 4,000 Passionists throughout the world, including 1,000 in the

United States. According to the constitution of the congregation no superior general can be elected to more than two successive terms.

Father La Velle was born at Rock Island, Ill., on April 12, 1901. After graduating from De Paul University in Chicago, he entered the Passionist congregation and was ordained on

December 22, 1929, as a member of the congregation's Holy Cross Province with headquarters in Chicago.

He successively held the posts as master of novices, rector of the Passionist preparatory school in St. Louis and a provincial consultor of the congregation.

He became First Consultor General of the Passionists in 1946, and was elected Superior General six years later.

The meeting was attended by sixty-five delegates from twenty-one provinces, vice provinces and secretariats of the Passionist congregation throughout the world.

Cooperation on Migration Seen Cure to Overpopulation Problem

INTERNATIONAL cooperation on migration policy is the most hopeful solution to European overpopulation, a representative of the Holy See told a conference on migration meeting in Rome.

Dominican Father Henry de Riedmatten made the statement in an address to a meeting of the executive council of the Intergovernmental Committee for European Migration (ICEM). He is advisor to the International Catholic Information Center in Rome.

With Msgr. John Ferrofino of the Apostolic Nunciature in Berne, Father de Riedmatten represented the Holy See at the meeting.

"ICEM is to be commended," Father de Riedmatten declared, "for considering the problem of surplus populations not merely as a matter of concern for economists and statisticians, but as being an important factor of universal human progress."

He added that the organization must "encourage the younger generations and those who found new families to give birth to new lives. They will

consider the future with confidence and optimism, trusting that international cooperation will help those who believe that Europe's greatest opportunity depends upon strong and numerous generations to come."

Father de Riedmatten said the ICEM should not be merely a transport agency. He suggested it give attention to such projects as increasing migration to Latin America and the establishment of an international center for vocational training of migrants and the training of immigration and placement workers.

The executive council also heard a statement from Msgr. Edward E. Swanstrom, director of Catholic Relief Service National Catholic Welfare Conference, read by Jean Chenard CRS-NCWC representative in Rome.

Msgr. Swanstrom's statement called attention to the tragedy that would result if lack of comparatively modest funds prevents the resettlement of refugees of European origin now in the Far East who are seeking new homes.

Holy See Urges Catholic Organizations To Seek International Action

INTERNATIONAL Catholic organizations should "open their doors wide to the collaboration of Catholics of Africa and Asia" to achieve unity of action on the international plane.

This recommendation was made in a letter sent in the name of His Holiness Pope Pius XII to the general assembly of the Conference of International Catholic Organizations (CICO) held in Bad Godesberg, Germany.

Written on behalf of the Pope by Msgr. Angelo Dell'Acqua, Vatican substitute Secretary of State, the letter recalled that the Vatican Secretariat of State at all CICO meetings conveyed the Pontiff's wishes for an effective collaboration between Catholic organization and indicated the premises needed for action on the international level.

The general assembly studied the part to be played by international Catholic organizations in behalf of the Church in Africa. Specifically, it studied the response of such organizations to the appeal made to the Universal Church by the Pope last year for cooperation in aiding Africa.

The letter assured the conference that the Pope greatly appreciated the subject of this year's meeting.

Although his appeal has been welcomed by a great number of Catholic organizations, it said, there still is a lot to be done to foster everywhere the positive action that is needed by the present situation and to bring into play the full contribution which a

single organization can give to a common undertaking.

"Thus in the presence of vast and positive activity on the part of the enemy," the Pope warned, "the isolated and periodic initiatives of Christians," however useful they may be are not enough.

"It is therefore up to member organizations to place themselves at the disposal of local bishops to further and coordinate activities which by their size and persistence can promote the aims of Catholics in their own individual countries."

Referring to the contribution which Catholic organizations can offer to missions, the letter added:

"The effort demanded of the conference is certainly considerable and it cannot undertake it without informing Catholic opinion of it, nor without developing the latter to a great extent.

"Nevertheless the Holy Father trusts that the conference will succeed in finding effective support for its many activities in countries where it still is little known.

"He furthermore hopes that the conference will open wide its doors to the collaboration of Catholics of Africa and Asia.

"Thus through united action, by calling for the collaboration of all — and by bringing their efforts to converge on the point where, according to the Hierarchy, there is the greatest need — members of the conference will acquire a more vivid sense of the unity and universality of the Church."

Appointment of Eastern Rite Prelate, Cardinal Agagianian, To New Post Emphasizes Universality of Church

IN a move showing his genius for extending the universality of the Church to its top administrative levels, His Holiness Pope Pius XII has named His Eminence Gregoire Pierre XV Cardinal Agagianian as Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

The appointment created an unprecedented admixture of East and West as the Eastern Rite prelate, who is Patriarch of Cilicia of the Armenians, was named to a high position in the congregation, which governs more than 30 million Latin Rite Catholics in mission territories.

The wedding of East and West in the appointment of the Russian-born Prince of the Church was foreshadowed in the name he chose when he was elected patriarch in 1937. He took the name Gregoire Pierre (Gregory Peter) — Gregory for St. Gregory the Illuminator, apostle of Armenia; and Peter, a name traditionally assumed along with the office of Armenian patriarch, in honor of the first pope.

The spiritual leader of 200,000 widely scattered Armenian Rite Catholics, the 62-year-old Cardinal is also president of the pontifical commission which drew up the recently proclaimed canon law code for the eastern rites of the Church.

Born September 18, 1895, in Tsarist Russia — at Akhaltsikhe near the Turkish border of Georgia — he went to Rome to begin his studies for priesthood at the age of 11. He

was ordained in 1917 and in 1919 returned as pastor to Tiflis, Georgia, by then a part of the Soviet Union.

He went back to Rome in 1921 and was made assistant rector of the Armenian Pontifical College, remaining there for fourteen years. During that time he taught more than 30,000 students.

He was named a bishop in 1935 and took up residence in Syria. He was elected patriarch by the synod of the Armenian Rite hierarchy in Beirut, Lebanon, in 1937 and his election was confirmed by the Holy See the same year. He was named a cardinal in 1946.

In his new post Cardinal Agagianian will help direct the affairs of the congregation, which deals with all matters relating to Catholic missions throughout the world. The Congregation has jurisdiction over 31,894,518 Catholics and 3,218,724 catechumens in 78 archdioceses, 292 dioceses, 197 apostolic vicariates, 114 apostolic prefectures, six independent abbeys and three independent missions. Serving in these jurisdictions are 26,355 priests, 9,962 Brothers, 66,185 Sisters and 113,421 catechists.

Cardinal Agagianian is master of twelve languages, including a fluent command of English. He is a profound scholar and a churchman of broad and unusual experience. Known and admired in every major nation of the world, East and West, ancient and modern, meet in him in an admirable manner.

Book Reviews

The Edge of Tomorrow

By Thomas A. Dooley, M.D. 208 pp.
 Farrar, Straus and Cudahy. 1958.
 US \$3.75.

This is the story of six young Americans — four ex-Navy men and two Notre Dame students — who recently went to Southeast Asia to fight against disease and communism. Their leader (and author of this engaging book) was Tom Dooley, a Catholic doctor who keenly felt the human misery of Asia. He also saw that the Communists were ruthlessly exploiting this age-old suffering to turn the Asians against the people of America.

Dr. Dooley, as readers of his previous work *Deliver Us From Evil* will recall, is no stranger to Southeast Asia. During 1955, he was a part of the U.S. Navy's heroic effort to rescue half a million people fleeing from their homes in North Vietnam and the godless cruelties of the Communists. After his return to civilian life he was unable to settle down in the United States to a surgeon's normal work. For he felt called to help again the people of Asia on a person-to-person basis, as a doctor.

At the invitation of the Kingdom of Laos, Tom Dooley and his "boys" volunteered to work in that poverty-stricken land on the borders of Red China and Communist-dominated North Vietnam. They served without pay, without support from any government. All their medicines, food supplies and clothing were gifts of private American firms and individuals. Yet, when they reached Vientiane, Laos' capital, local officials were openly skeptical of their motives.

But anti-American feelings were quickly dissipated when the Dooley team went into action. Living simply alongside the poor people in remote villages, these young Americans had no need to explain their presence or their aims. Each morning they were awakened by people suffering from many ills — tuberculosis, yaws, malaria, even leprosy and cholera. Since the Laotians believe that human woes are caused by evil spirits, Dr. Dooley had to fight with modern antibiotics such old magic as baboon's blood prescribed by village witch doctors.

At times the Americans felt overwhelmed by their immense task. But with the means at their disposal they showed the Laotians that Americans wanted to help them. On a small scale, Dr. Dooley's work in Laos points the way to a new, vital program of private medical aid which may help to immunize the Asians from the political disease of communism.

The Modern Apostle

By Rev. Louis J. Putz. 148 pp. Fides.
 US\$ 2.95.

With *The Modern Apostle* Father Putz introduces Catholics to the modern lay Apostolate and does not conduct an "urgent discussion" of the same apostolate.

Its previous format, that of weekly articles, probably explains why certain of the chapters seem forced into a logical arrangement for which they were not originally conceived. Nevertheless, there is something orderly about Parts I and II which treat

the mission of the laity and the different expressions of that mission (family, student, worker and parish apostolates). Parts III and IV are relevant since they discuss Gospel themes and present modernized examinations of conscience.

To avoid the cumulative effect of the author's often flat style of exposition, the reader would be advised to read this book interruptedly, that is, revert to the position of the intended reader. Then he will be progressively, easily and competently informed of many important aspects of the modern apostolate.

The author's most recurrent intuition, which he shares with the common conscience of the modern apostolate, is a grasp of the necessary but difficult incarnational dimension of the apostolate. No reflex of Christendom nor temptation to facility or to peripheral, desert heroics wrest him from his desire to draw out the consequences of that intuition.

But Not Conquered

Edited by Rev. Bernard Smyth. 210 pp. Dublin: Brown & Nolan. 1958. US \$3.00.

In this moving, yet subdued book six Irish Columban Fathers tell us about Red China. The brief, well-written introduction states the self-imposed limitations of the authors. Their work is "a record of experience, not a product of scholarship or study.

"It makes no pretense at presenting a complete picture of communism in China. Its aim is to tell 'what it was that met our gaze and the touch of our hands (1 John 1:2).'"

One section of the book describes Catholic life in the great city of Shanghai, both before and after the Communist occupation. Another is

memorable for its true reports by four missionaries who spent seventeen months in Communist jails. With impressive candor, each of these Irish priests tells his own story. All in all they provide an inspiring addition to the literature on the persecuted Church in China.

Reviews in Brief

Communism and Christianity

By Martin D'Arcy, S. J. 242 pp. Devin-Adair. 1957. US\$ 4.00.

A distinguished English Jesuit here considers the nature of the conflict between the two major spiritual forces in the world — Christianity and communism.

The views first propagated by Marx and later developed by Lenin and Stalin and their present-day followers in Russia and China are clearly stated. The author then compares them with the Christian view of man and history. He shows how Christian ideas have deeply influenced our social habits, laws and politics.

Digest of Catholic Mission History

By Sister Mary Just, O. P. 130 pp. Maryknoll Publications. 1958. US\$1.00.

This single volume supplies the main facts on the Church's missionary efforts from the time of Christ to the present. It tells the story of the great apostles and highlights as well the work of outstanding mission-sending societies. Included are maps, a chronological table, an annotated bibliography and an index. Especially recommended to missionaries, this is World Horizon Report No. 20.

Mission Chronicle

BURMA

CATECHIST SCHOOL IN BURMA HAS FIRST GRADUATES; JESUITS ARRIVE TO OPEN MAJOR SEMINARY

RANGOON, Burma — Burma's National School for Catechists, established at Myaungmya in 1956, has graduated its first class of catechists.

The small group which completed the two-year course has been sent to the various missions in this southeast Asian nation to assist missionaries.

Located in the Bassein Diocese, the school was founded in 1956. A new class will begin its course of studies in fall.

Here in Rangoon the Sisters of the Good Shepherd of Angers, France, have announced that they will open a hostel for Catholic girls attending Rangoon University. This Community of nuns currently conducts several schools in this city.

The Medical Mission Sisters of Philadelphia, intend to establish a Catholic hospital here in the nation's Capital. Visas have been promised by the government for fifteen Medical Mission Sisters.

Eight Jesuits from the Maryland Province of the Society of Jesus have arrived in Rangoon where they will

staff this country's first major seminary. The group includes Father Joseph F. Murphy, former rector of Woodstock (Md.) College.

CEYLON

CEYLON BECOMES 33RD NATION TO SIGN INTERNATIONAL ACCORD ON BANNING OBSCENE PUBLICATIONS

UNITED NATIONS, N.Y.—Ceylon has become the thirty-third nation to ratify an international agreement to ban production, possession of and trade in obscene printed matter, the U.N. Secretariat announced.

The agreement is an amended version of the International Convention for the Suppression of the Circulation of the Traffic in Obscene Publications of 1923. Drawn up under U.N. auspices, the amended conversion went into effect on February 2, 1950.

Among the states adhering to the agreement are such predominantly Catholic countries as Ireland, Italy and Brazil, as well as most of the Soviet Bloc and the British Commonwealth countries. Neither the United States, France nor Sweden has acceded to it, however.

The U.N. said the following are now parties to the agreement: Afghanistan, Albania, Australia, Austria, Belgium, Brazil, Burma, Canada,

Ceylon, China, Czechoslovakia, Denmark, Egypt, Finland, Guatemala, Haiti, Hungary, India, Ireland, Italy, Luxembourg, Mexico, the Netherlands, New Zealand, Norway, Pakistan, Poland, Rumania, Turkey, South Africa, U.S.S.R., United Kingdom and Yugoslavia.

CEYLON CATHOLICS HOLD PRAYER CRUSADE TO COUNTER NEW MOVE BY BUDDHISTS AIMED AT NATIONALIZING SCHOOLS

COLOMBO, Ceylon — Ceylon's Catholics, in face of a new threat to nationalize Catholic schools, have held a day of prayer asking "God's help for our schools."

The new nationalization move was advanced by Ceylon's Buddhist Advisory Council and the Buddhist Congress, both having strong influence on the country's ruling party. The Buddhist recommendation would nationalize only those schools which draw more than 50 per cent of their students from religions other than that of the school operator. Catholic schools enjoy great popularity among non-Catholics in Ceylon, with the result that Catholic students are a minority in most mission schools.

Archbishop Thomas B. Cooray, of Colombo, chief of the Island's Hierarchy, ordered the prayer crusade. Parents and children were invited to attend church functions consecrating Catholic schools to the Sacred Heart of Jesus. Priests spoke from pulpits explaining the "grave danger" faced by church schools from the government's policies.

The new move against Catholic schools was advanced as an improve-

ment on an earlier proposal which would have nationalized all private educational institutions on the grounds that they are used to "Christianize" children of other religions.

The Ceylon Catholic Union took a strong stand against the new nationalization move. It held that the effect on Catholic schools would be little better than that of the previous nationalization suggestion.

In its memorandum to the government the Catholic Union said the New Buddhist proposal would, in effect, penalize efficiency in education. If it became law, the group said, mission schools would possibly have to close because of their efforts to achieve the superior efficiency which has made them so attractive to non-Catholics. However, the union emphasized that the prime goal of Catholic education is not the training of non-Catholics, but the education of Catholic children according to the principles of education cherished by their religion.

The Hierarchy has not commented on the Buddhist proposal.

Meanwhile, the Ceylon Union of Catholic Teachers has launched a drive for still more efficient teaching methods in Catholic schools. At a recent vocation day the group called for more vocations to the teaching profession. Archbishop Cooray presided over the event which was attended by more than 800 teachers.

Archbishop Cooray told the meeting that teaching was not only a noble and sacred vocation, but it was also, in a way, divine. He said the ultimate aim of Catholic teachers must be to help the little souls entrusted to their care to achieve salvation.

CEYLON CATHOLICS VOLUNTEER TO HELP LANGUAGE RIOT VICTIMS

COLOMBO, Ceylon — Catholic volunteers played a prominent part in the settlement of refugees during Ceylon's recent language riots.

Delayed reports reaching here from the riot centers tell of Catholic relief operations supplementing those of the government. These reports indicate that the Catholic efforts brought relief to thousands.

The rioting killed an estimated 300 to 500 people and caused severe property damage. The riots stemmed from the desire of the Sinhalese majority to make its language official for the country. The Tamils are the minority group, speaking a language native to neighboring India. There was no religious issue as such, although reports note increasing unrest hinged on whether Buddhism should become the Island's dominant religion.

The Catholic volunteers responded to the appeal of Archbishop Thomas B. Cooray, O.M.I., of Colombo that they be examples of "charity amidst the clouds of hatred." He named one of his staff as personal representative for the relief operations.

In one of the most troubled areas, Bishop Emilianus Pillai, O.M.I., of Jaffna, was reported to have worked round the clock, assisting the refugees and arranging for their transfer to Colombo.

Other Catholic Relief measures consisted of supplying milk for children and food parcels for adults. A refugee camp was set up in Colombo. In other areas, rations were supplied until government help could arrive.

CHINA

CHINESE CATHOLICS' STRUGGLE DONE ON BEHALF OF WHOLE CHURCH, FORMER HONG KONG EDITOR STATES

CINCINNATI — China's struggle is "a struggle until death on behalf of the whole Church" — one which calls for Catholics in every land to become convinced of their "essential unity with the Chinese people."

Miss Elizabeth Reid, former Hong Kong newspaper editor, offered this view of the Communist persecution to several hundred Legionaries attending a meeting of the Regional Senatus of the Legion of Mary here.

Addressing delegates from five states, Miss Reid, Australian-born leader in the Grail lay missionary movement, recited accounts of the "heroic fortitude" of Chinese legionaries under the Red yoke.

"The story of the Legionaries in China," she declared, "runs like a shining thread through the pattern of the suffering Church in China over the past nine years."

Hundreds of Legionaries remain in China prisons, she said, and an estimated one thousand Legionaries were put to death in China between 1948 and 1954.

"They have died for their Faith," she said. "They have been imprisoned, they have been expelled from their native towns and cities, and now find themselves refugees in unknown places — many of them in poverty and destitution in Hong Kong."

Miss Reid, who was editor of the Hong Kong Sunday Examiner, a

Catholic weekly, interviewed Columban Father Aedan McGrath when he arrived at Hong Kong in 1948 with a mandate to organize the Legion of Mary in China.

"Then he crossed the border," she recalled, "and walked right into the tiger's mouth. As Father McGrath made his way up the country speaking with Bishops and establishing Legion groups, the Communists were pressing south. . ."

The next time Miss Reid saw the Irish Columban Father was April 28, 1954, "when he stumbled across the border back into Hong Kong after almost three years solitary confinement in a Communist prison."

Like others engaged in the work of the Legion, he had been charged with conducting "secret counter-revolutionary activities against the Communist regime," she said.

Praising the Chinese Legionaries for their fortitude, Miss Reid pointed out that "out of the thousands of Legionaries submitted to the torture-interrogation treatment, only seventy-two signed the confession sheet."

"It was a magnificent victory for our Blessed Mother," she declared, "and one in which she surely played a large part. Little children became fearless in their answers. Teen-age Legionaries in Shanghai packed up bundles of prison clothes ready for the day when police would come to take them."

Summarizing the results of the Communist sweep in China, Miss Reid said: "Only a few years have passed since their armies were let loose. Yet the external organization of the Church, for the most part, has disappeared.

"No priests are to be found in the rural areas; the churches have been taken over; priests, nuns, catechists, Legionaries, have died by the hundreds in jail and in slave labor camps.

"All the schools are closed, all activities suspended. God is spoken of only in the secrecy of the family. There is no more worship. There is no more family prayer. Sundays are no more. There are no feasts, no sacraments, no Legion meetings. The visible Church in China is in ruins. . ."

"Let no one say with sadness," Miss Reid went on to warn her audience, "that they can 'only pray for China'."

"It's prayer and prayer alone that is the ultimate weapon of Christian warfare," she said. "To disdain prayer is to put our trust in unavailing political compromise or military might."

Prayer, however, cannot be "an occasional distracted petition to God on behalf of some vague Chinese people far off," she added. "It must be a flood of appeal that will flow to the very throne of God."

"There can be no such phrase as 'The Legionaries in China are being persecuted'; Miss Reid told the delegates. "The only statement that expresses Christian thought and life is this: 'We are being persecuted in China'."

VATICAN PAPER SAYS REPORTED ILLEGAL CONSECRATIONS IN CHINA ARE SIGN OF 'PAINFUL CONDITIONS'

VATICAN CITY — The Vatican City daily said that if it is true that

Two bishops were consecrated in Communist China despite the excommunication warning of the Holy See, it is a "significant new sign of the painful conditions under which the clergy and Catholics of China are living."

L'Osservatore Romano noted editorially that the Red Chinese news service New China News Agency (NCNA) reported that two Chinese Franciscans were consecrated to the episcopacy in Hankow in spite of the "threats" of excommunication issued by the Vatican. The Holy See had warned that both the priests consecrated—reportedly for the Hankow and Wuchang Dioceses—and their consecrating bishop would automatically excommunicate themselves if the consecration were carried out.

Referring to the NCNA statement that the Vatican had threatened excommunication, L'Osservatore declared:

"It is clear that it was not a question of 'threats' but only a dutiful and heartfelt reminder of the supreme principles of the divine constitution of the Church and of severe canonical sanctions — not of today — which were laid down to protect these principles."

The Vatican City daily cited the telegrams sent by the Sacred Congregation for the Propagation of the Faith to China and recalled the canon law relating to the case. It commented: "It must furthermore be pointed out concerning both the See of Hankow and that of Wuchang that the legitimate bishops were expelled by the civil authorities and that the religious legally appointed to govern these dioceses were imprisoned."

L'Osservatore Romano continued:

"Therefore if the report of the New China News Agency is true, one must necessarily conclude that we are faced with an extremely serious act: serious not only because of the canonical sanctions incurred by the parties responsible by virtue of the previously cited decrees of the Holy Office (of April 9, 1951), but also because it is a particularly clear and significant new sign of the painful conditions under which the clergy and Catholics in China are living."

RED PERSECUTION IS MAKING FAITH STRONGER IN CHINA, NANKING ARCHBISHOP STATES

CINCINNATI — "There is a beautiful side to the persecution" of the Church in China, exiled Archbishop Paul Yu Pin of Nanking declared here.

The Chinese Catholics are just awakening to this aspect of persecution, the Archbishop said in an interview. He added that the amazing result of it is, that the Catholic Faith has never been so well lived in China as it is today.

Among other unintended good results caused by the Reds' relentless efforts to destroy the Church in China, the Archbishop listed the following:

— Tears and blood and Christian example are bringing into the Church at least as many converts as the preaching did of now silenced missionaries.

— Catholics have never been so greatly admired in China as they are now.

— The Church has never been so well publicized in China as it is today.

A onetime Manchurian school teacher, the Rome-educated prelate was here to address a local conference of the Catholic Students' Mission Crusade and to preach at Holy Family church. After leaving China in the World War II era, he accepted the invitation of His Eminence Francis Cardinal Spellman, Archbishop of New York to reside at Mount St. Vincent College, New York. In that city and in Washington, D.C., he conducts an "intellectual apostolate" among the Chinese.

Explaining his statement about the strength of the Faith in China, the Archbishop asserted: "There has been a kind of housecleaning, and with it have gone the fakes, the weaklings. The real champions are left-courageous soldiers of Christ. Moreover, they live the Eucharistic life. They will do anything to get Holy Communion."

Observing that the Communists have broadcast throughout China that the Church is Public Enemy No. 1, he declared that the Reds' efforts "to humiliate the Church have given it publicity it never could have achieved otherwise."

The new admiration for Catholics in China stems from their heroic resistance to the persecution, the Archbishop stated. He explained that "formerly, Catholics sometimes were considered slaves of foreigners, and were treated as second class citizens." But now, he added, "they are saluted as examples of true Christian fortitude, upholders of Chinese traditions, national heroes."

When the missionaries were active in China, "we were receiving ap-

proximately 100,000 converts annually," the Archbishop continued. "Now we continue to receive converts, perhaps more than before, by the power of eloquent example. The missionaries have been silenced, but the tears and blood of the faithful are more eloquent."

"Many of my friends are worried about China," he said. "But I think we ought to thank God for what He sends, and seek to understand the deeper meaning of the persecution. God's ways are not ours. There is a deeper meaning, even though we may not see it yet."

The Archbishop declared that one thing is sure: "The good Father will not abandon His children. And the Church in China, will come, eventually, to a greater triumph."

EXILED ORDINARIES DISCUSS CHINA PROBLEM

STEYL, Netherlands — Six prelates in exile from China met here to discuss the problems of keeping the Faith alive in Communist China and of encouraging the few missionaries remaining active there.

The conference, held in the mother house of the Society of the Divine Word, was headed by His Eminence Thomas Cardinal Tien, S.V.D., Archbishop of Peking. The other exiled prelates are Archbishop Theodor Buddenbrock, S.V.D., of Lanchow; Bishop Augustin Olbert, S.V.D., of Tsingtao; Bishop Charles Weber, S.V.D., of Ichowlin-Ichow; Father Ferdinand Loy, S.V.D., Prefect Apostolic of Sinkiang, and Father Hyeronimus Haberstroh, S.V.D., Prefect Apostolic of Sining. Father

Johannes Schuette, recently elected Superior General of the Society of the Divine Word, also took part in the conference.

About 30 million Chinese live in the territories formerly administered by the six exiled prelates. Among the problems discussed during the meeting was the placement of Divine Word missionaries who have been expelled from China by the Reds. One hundred and nine of these exiles have been assigned to posts in other mission territories, but many others have not yet been placed.

AMERICAN PRIESTS RELEASED FROM RED CHINA TELL OF BRUTAL, UNJUST TREATMENT AT HANDS OF COMMUNISTS

HONG KONG — Two American priests recently released from Communist imprisonment arrived here from the Red China mainland and told of the brutal, unjust treatment they had suffered for five long years.

Franciscan Father Cyril Wagner, 51, and Maryknoll Father Joseph P. McCormack, 65, looked gaunt and worn after their long ordeal under the Communists, but both were in joyful spirits as they set foot in Hong Kong.

"Those five years in a Red prison, while physically horrible, were better than a retreat," Father Wagner said. "Words cannot express, however, my happiness to be out of Communist China and in a free land," the Franciscan priest from Pittsburgh added.

Irish-born Father McCormack of Ossining, N.Y., speaking with a slight brogue, described his feelings on being released by saying, "If heaven is any better, sure it will be glorious."

Father Wagner, who arrived here wearing a white shirt, a pair of faded black trousers and a tan golf cap, calmly told reporters how he had been seized by the Communists at midnight on June 15, 1953, and held in his home while it was searched during the remainder of the night.

The following day he was taken to prison, but it was two years later before he was formally charged with "sabotaging the finances" of China by accepting donations of money for the Church and agreeing to look after the property of people who fled from China for fear of Red persecution.

At this point in the press conference a reporter asked Father Wagner whether he admitted "these crimes." When Father Wagner, looking a bit confused, answered in the affirmative, Father McCormack immediately objected to the question and answer on the grounds the both were misleading.

Another reporter then asked Father Wagner if the charges made against him by the Chinese Reds would be considered "crimes" under non-Communist standards of law.

"Certainly not," the Franciscan priest quickly replied. "This sort of an arrest would never have occurred in a non-Communist country."

Father McCormack, who was obviously in better shape than his fellow priest whose severe attacks of asthma had kept him confined to a hospital most of the five previous years, gave a vivid account of his unjust treatment at the hands of the Reds.

The Maryknoller, who was dressed in an old black suit and faded blue shirt, told how thirty Communist soldiers burst into his house the night

of his arrest and, after waving a machine gun in his face, threw him roughly to the floor.

He was held in the house until it was thoroughly searched and then taken to a jail "that was no better than a pig pen" the following day.

"There were five grown men imprisoned in a room four by seven feet with one narrow board for a bed," he reminisced.

"I was imprisoned and questioned constantly for two and a half years before any formal charges were made against me. During one period of eight months I underwent seventy-two interrogations, each lasting two and a half hours. Whenever I collapsed from the strain I was taken to a hospital and revived for more questioning," Father McCormack continued.

The Maryknoller stated emphatically that the charges of "espionage" made against him were "not true" and that he "did not confess to anything." He said that the so-called crimes of which he was accused were fabricated from answers he had given during previous interrogations.

He also described how the Communist prosecutor at his trial took him aside and told him that since the Communists knew he was not guilty of direct espionage, but was only a tool of "American imperialists," he would be dealt with leniently if he confessed to the accusations made against him. The prosecutor also told him that if he denied the charges, he would be dealt with quite harshly.

"I denied everything," Father McCormack said. "I knew what had happened to Cardinal Mindszenty and

realized that there would never be leniency. They could not tell the truth even to serve their own purposes."

Both priests agreed that the situation facing the Church in China today is "very bad." They told how groups of supposed "Catholic laity" had chased them when they tried to enter the Franciscan Fathers' headquarters and Christ the King church in Shanghai after their release from prison. They were not allowed to contact Bishop James E. Walsh, a Maryknoller from Cumberland, Md., executive director of the now-suppressed Catholic Central Bureau of China, who is also in Shanghai, until the day after their release.

When they were turned away from several Shanghai hotels with curses and shouts of "Dirty Americans," and "Running Dogs of American Imperialists" ringing in their ears, they sought refuge at the British Consulate, where arrangements were made to have them stay at the Peace Hotel until their departure from China.

Father McCormack reported that Bishop Walsh looks very old but is in comparatively good health. The Bishop told him, he said, he would not leave China until ordered to do so.

"Writing or talking about the evils of communism does not do any good. One must be imprisoned by the Communists to really understand how low the Communists can stoop," Father McCormack said.

James B. Pilcher, U.S. Consul General in Hong Kong, in welcoming the return of Fathers Wagner and McCormack to the free world, noted that in accordance with the Geneva

agreement of 1955 the priests should have been permitted to leave Communist China over two and a half years ago. In the announcement of September 10, 1955, with respect to Americans in the People's Republic of China, Ambassador Wang Pin-nan on behalf of Communist China informed U.S. Ambassador U. Alexis Johnson that "the People's Republic of China recognizes that Americans in the People's Republic of China who desire to return to the United States are entitled to do so and declares that it has adopted and will further adopt appropriate measures so that they can expeditiously exercise that right."

Mr. Pilcher further noted that the Chinese Communists still hold four other Americans in flagrant disregard of the terms of this agreement.

EIGHT NEW BISHOPS REPORTEDLY CONSECRATED IN COMMUNIST CHINA DESPITE EARLIER EXCOMMUNICATIONS

HONG KONG — Both Catholic and Communist sources here report that eight "elected" Catholic bishops have been consecrated recently in Communist China.

Four priests are reported to have been consecrated bishops by Bishop Francis Xavier Chao, S.J., of Sienhsien in his Cathedral, and the other four by Archbishop Ignacius P'i of Mukden in the Tsinan Cathedral. The Sienhsien consecrations are said to have taken place on April 20 and the Tsinan ones on June 1.

Reports of the new consecrations came three months after it was announced that two Chinese bishops had been consecrated in Hankow

despite the explicit warning of the Holy See that both the consecrating bishop and those consecrated would suffer excommunication. Decrees issued by the Sacred Congregation of the Holy Office back in 1951 provide automatic excommunication for the consecrator and the priests consecrated when men are raised to the episcopate without the approval of the Holy See.

According to the Communist newspaper Hoph Jih Pao, the "elected" bishops consecrated by Bishop Chao in Sienhsien are Fathers Wang Shou-chien, Pan Shao-ching, Chang Shou-yi and Lan Pai-lu. It gave their Sees as Yungnien, Suanhwa, Siwantze and Yungping.

(Yungnien and Yungping, both in Hoph province, are listed by the Vatican yearbook as being vacant Sees. But Suanhwa and Siwantze have legitimate bishops, with the latter's Bishop Melchior Chang listed as being in jail for the Faith.)

The Red news source said that the Sienhsien ceremony was attended by more than fifty members of the Catholic clergy from fourteen dioceses. It gave the following description:

"In accordance with the consecration rites conducted in the Catholic Church, Bishop Chao Cheng-sheng first put the book of Scriptures on the shoulder of each of the four new bishops, then anointed the head of them and finally conferred crosier and ring on each of the consecrated bishops.

"Following the ceremony the four new bishops gave benediction to over 600 participants. The latter by turn kissed the rings of the newly consecrated bishops.

"A meeting in celebration of the election and consecration of the bishops by the Catholic Church in China was held in the church of Sien-hsien under the auspices of the Hopei provincial Catholic Patriotic Association.

"Congratulatory speeches were delivered to the meeting by Bishop Chao Cheng-sheng; by Yang Kao-chien, assistant secretary general of the secretariat of the National Catholic Patriotic Association, and Wang Chi-Wei, secretary general of the secretariat of the Hopei provincial Catholic Patriotic Association."

The newspaper account concluded with the statement that the celebration closed amid loud cheers urging the gathering to "resolutely cut off all relations with the Vatican" and to "firmly carry out the guiding principle of practising independence and self-administration of the Catholic Church."

Meanwhile, several Catholic sources here have received what seem to be reliable reports from Red China of the consecration of four other "elected" bishops by Archbishop P'i of Mukden for the schismatic patriotic Association of Chinese Catholics.

The information — messages and reports brought here by individuals, and still incomplete — indicates that the Mukden Archbishop consecrated Father Charles Li and Teng Ven-lung for the Diocese of Tsaochow and the Tsinan Archdiocese. Both Sees have been vacant. Neither the names of the other two bishops nor their Sees have been available here.

If the reported new consecrations are true, and if they were carried out without Vatican approval, it would

bring the number of Schismatic bishops in Red China to ten.

It was on April 13 that Bishop Joseph Li of Puchi consecrated the two priests "elected" by the so-called Patriotic Association for the Wuchang and Hankow Sees. At that time, the Vatican's refusal to approve the consecration was known to all concerned prior to the ceremony.

On the heels of the reported new consecrations come reports that candidates for episcopal consecration have been chosen for five other Sees. They are Nanking, whose Archbishop Paul Yu Pin is in exile in the United States; Suchow, where Massachusetts-born Bishop Philip Cote, S.J., was jailed and then expelled, the vacant Hangchow Archdiocese; Shanghai, deprived of its pastor since the imprisonment of Bishop Ignatius Kung in September, 1955, and Canton, where the Apostolic Administrator, Bishop Dominic Tang, S.J., was jailed last February.

CATHOLIC STUDENTS IN SOUTHEAST ASIA HOLD MEETING IN HONG KONG

HONG KONG — Catholic students from five countries of Southeast Asia gathered here for the second annual Pax Romana Leadership Course.

After one week of lectures and discussions, the students adopted the following resolutions:

— that it is the responsibility of the Asian Catholic intellectual leaders to present Catholic doctrine to their countrymen within the framework of their own national culture:

— that the various student federations provide their members with a working knowledge of the culture of their people in order to integrate effectively Catholicism with the culture of their homeland;

— the Catholic leaders in Asian student federations acquire an understanding of the major foreign cultures so that they may appreciate and live in harmony with others;

— that the social consciousness of university Catholic students should be intensified by social work and discussions of national problems.

BRAVERY OF CHINESE PRIEST TOLD BY RETURNING MARYKNOLL MISSIONER

HONG KONG — The story of a priest who blessed devils" is one of the bizarre tales brought from behind the Bamboo Curtain by Father Joseph McCormack, M.M., recently released from a Red China prison.

The story goes back to Shanghai in 1956. As the 65-year-old missioner tells it "the Communists had been pasting propaganda posters all over the city. A Chinese Catholic priest named Ding, waited patiently for them to finish, then took up his holy water and walked through the streets, sprinkling the posters." When they demanded an explanation, the Chinese priest replied: "I'm just trying to drive the devils out of you, that's all..."

Father McCormack went on with his story to say: "Well, they arrested him of course, and a month later he died in prison. But he was a brave man, and the people still refer to him as 'the priest who blessed devils'."

INDIA

BIRTH CONTROL MOVE IN BOMBAY SCOTCHED BY TWO NON-CATHOLICS

BOMBAY, India — A move in the Bombay municipal corporation to extend birth control activities was prevented by two non-Catholics opposed to birth control.

Two members of the city corporation led the campaign against giving greater encouragement to family planning and succeeded in having the resolution referred to the public health committee where they were able to have the measure pigeonholed.

In the corporation council and before the committee, the opponents used ethical and administrative arguments against the measure. Their ethical argument was a restatement of the Catholic Church's position on birth control.

CATHOLIC NURSES' COMPLAINT PROMPTS INDIA TO INVESTIGATE COERCION IN BIRTH CONTROL PROGRAM

NEW DELHI, India — A complaint by the Catholic nurses' guild in Bombay has prompted an investigation by the national government to find out whether Catholic nurses are being forced to take part in its birth control program.

The Bombay group asked the central government to issue instructions exempting Catholic nurses from "taking or imparting instructions in the use of contraceptives for the purpose of birth control."

The statement explained that Catholic nurses have conscientious objections against contraceptive methods on "moral and religious grounds." Alternatively, the nurses guild asked that Catholic nurses be not penalized for refusing to identify themselves with the contraceptive program.

The Director General of Health Serin in the form of an official memorandum to the various state governments. Although only one of these, that addressed to the Andhra state, was made public. The contents of the document made it obvious that it had been sent to all the states.

The director general of health services called for reports on instances in which any Catholic nurse was forced to receive or impart advice on birth control against her wishes.

The letter said that family planning advice is to be offered only when asked for, and that "religious or ideological controversies" are to be avoided.

INDIAN BISHOP DENOUNCES COMMUNIST PROJECT TO GIVE BONUSES TO DOCTORS PERFORMING BIRTH CONTROL OPERATIONS

TELLICHERRY, India—A Catholic bishop has publicly denounced the decision taken by Kerala State's Communist authorities to grant cash bonuses to doctors performing birth control operations.

Speaking at the opening of a Catholic hospital near here, Bishop Sebastian Valloppilly of Tellicherry warned the State's Red government that any plans to step up its birth control campaign would meet with strong

opposition from all Catholics and especially Catholic doctors.

Admonishing the government that it should not underestimate the opposition of Catholics to birth control the prelate made it clear that the Church, whether in India or anywhere else, could never reconcile with this "intrinsically wrong concept."

Bishop Valloppilly stated that Catholic doctors in government service would oppose the project at all cost, and would never consent to sell the principles of their religion for money.

Expressing confidence that all doctors who valued moral principles will oppose the Communist attempt to subvert them, he added "no doctor with conscience, faith in God and any vestige of moral sense can do such a thing."

Meanwhile it was announced that government authorities of the State of Madras have set up a special fund of \$20,000 to distribute similar cash bonuses to persons who are willing to undergo birth control operations.

Calling the fund the "Public Employees' Family Welfare Project" the government said that it is meant to create "special incentives" for sterilization operations among civil servants.

CATHOLICS IN INDIAN STATE EXPRESS CONCERN AT BIRTH CONTROL OPERATIONS

MADRAS, India — Catholics here have expressed grave concern at a Madras State government procedure under which Catholic women are subjected to birth control operations without their consent.

A protest against the actions of doctors employed in government hospitals who perform such operations was voiced at a meeting of the newly formed Catholic Association of Madras. One of the aims of this group is to use Catholic ideals in to the social, moral and political life of the country.

The protest came in the wake of a birth control plan launched by the state government for its civil servants and their wives. Under the terms of the plan government employees who have at least three children were offered cash "bonuses" to undergo sterilization operations.

The protest issued at the meeting charged that, as a result of the plan, when Catholic women went to government hospitals for confinement, doctors were used this opportunity to subject them to birth control operations without even asking their permission.

The meeting recalled previous government assurances that Catholics would not be forced to submit to the birth control plan because it is against their religious principles. The association said that the action of the doctors constituted a flagrant violation of this pledge, and called on the government to order the immediate cessation of such operations on Catholic women.

GROUP OF INDIAN CATHOLICS, LOST FOR SEVEN YEARS, IS FOUND BY CAPUCHIN PRIEST

MORADABAD, India — A "lost" group of twenty-five Catholic families has been found in the Bhabar forests of the Terai region in northern India by an intrepid Capuchin priest.

Acting on a casual remark by a parishioner, Father Pius, O.F.M. Cap., pastor of the mission church in this city 100 miles east of New Delhi, set out to find the community of faithful which disappeared seven years ago.

Going thirty-seven miles through a thick forest, Father Pius found the families in the isolated village of Milakanam just below the southern foothills of the Himalayan mountains.

The "lost" Catholics settled there in 1951 after they were forced to abandon their original village of Kojeपुर on the border between India and Pakistan. They traversed nearly half of India in the company of their pastor, Belgian-born Father Frank, O.F.M. Cap.

On their arrival at Milakanam, these Catholic families built a small church with their scanty resources and resumed their pastoral life.

In 1953, Father Frank was murdered in the church by a personal enemy. Since then, the group has been without a priest, although they continued their private devotions.

Last Christmas, however, some members of the community came here and attended midnight services at Father Pius' church.

When Father Pius located the community in the forest not long ago, he was welcomed with open arms by these simple people, most of whom had not seen a priest for more than four years. Next morning all the Catholics among the villagers flocked to the tiny church, now rather dilapidated. Father Pius offered Mass on an altar improvised of bags of wheat.

PLAN TO OFFSET INDIA'S RESTRICTIONS ON ENTRY OF MISSIONERS BY TRAINING INDIAN RELIGIOUS IN UNITED STATES

PATNA, India — Two American religious Congregations have initiated a move to offset India's current restrictions on the entry of foreign missionaries.

If the idea works out, it will result in an extension of the operation of these Congregations to the Indian mission fields. For many years now this desired outcome has been hampered by the Indian regime's tight control of the admission of new missionaries from alien lands to this country.

The Congregations interested in this scheme at present are the two groups founded by Father Edward Garesche, S.J., of Framingham, Mass. They are known as Sons of Mary, Health of the Sick, and The Daughters of Mary, Health of the Sick.

"Operation India" of the Garesche groups is intended to be performed wholly by Indian personnel. The scheme calls for the recruitment of this personnel locally. After a preliminary selection, they will be sent to the United States for instruction and training.

Father James S. Tong, S.J., an American priest who is the local sponsor of the drive, explained that the religious part of the training will be followed by technical education designed to develop the talents of the recruits. Some will be trained as doctors and pharmacists, others as nurses and still others as x-ray technicians.

Upon return from the United States the professed missionaries will be expected to start local houses of the two Societies and put their training to good use.

Father Tong said the scheme has been launched with the blessings of members of the Hierarchy. He said they complained that work in underdeveloped regions of the country was hampered by shortage of personnel as a result of the government limitations.

Father Tong guaranteed prospective recruits their complete expenses in the United States, but said they were expected to meet their travelling charges themselves.

WIFE OF CONVERTED JACOBITE PRIEST FOLLOWS HIM INTO CHURCH

KIZHAKKAMBALAM, India — Mrs. Elizabeth Geevarghese has followed her husband, now a Catholic priest, into the Catholic Church, six years after his own conversion.

Mrs. Geevarghese and her husband, Msgr. V. C. Geevarghese, were both members of Kerala's Jacobite Christian community composed of schismatics who broke away from the Church more than 300 years ago.

Upon his conversion, in 1952, Msgr. Geevarghese became a priest of the Catholic Syro-Malankarese rite, which was established in 1932 for former Jacobites reuniting themselves with the Roman Church.

The Jacobite schismatic church does not forbid married life for priests except in cases when a priest is to be appointed a bishop. The Catholic

ro-Malankarese rite has retained its, as well as several other features the schismatic body.

When a schismatic priest becomes Catholic, he usually tries to bring his family into the Church too. In this case, Msgr. Geevarghese was successful. His wife was admitted to the Church by Archbishop Benedict Mar Gregorios of Trivandrum, himself a former schismatic.

At the time of his conversion Msgr. Geevarghese brought into the Catholic Church the title of *Cor Episcopa* which he received while he was a Jacobite. It corresponds to the title Right Reverend Monsignor in the Latin rite.

ACTIVE PARTICIPATION IN LITURGY SEEN VITAL FOR CHURCH IN INDIA

PACHMARHI, India — Indian priests were told at a conference here that to fulfill the Holy See's express wish for active, rather than passive, participation of the faithful in the public worship of the church, it will take more than prayer — it will also take study and work.

Msgr. Jerome Malenfant, O.F.M. Cap., Prefect Apostolic of Gorakhpur, said that despite "common misconceptions" that the liturgy is mostly a matter of external beauty of functions and vestments, the liturgy is the public worship of the Church and is thus of "paramount importance in Christian life and in the life of the Church."

Addressing priests attending the Catholic Summer School sponsored by the Bishops of Madhya Pradesh State here, the Capuchin priest said:

"The worship worthy of God is not so much or not only the one of our inner feelings and private devotions, but the official cult of adoration, thanksgiving and reparation rendered to the Father of the Church in and through Christ our Mediator and by each one of us with and through the Church.

"This is liturgy. Not only the rules, but the worship itself. Not only the shell, but the substance. In that sense it is self-evident that liturgy is the very aim of Christian life, the summum bonum of our ministry and of all our activities as priests and missionaries."

A native of St. Eloi, Quebec, who came to India in 1939 and has headed the Gorakhpur See for eleven years, Msgr. Malenfant said that the liturgy — "and adapted liturgy well lived" — should be one of the chief methods of the mission apostolate.

Holding that India is lagging behind other countries in the movement toward active participation by the faithful in the Mass and the Church's other worship, the priest who is a member of the Liturgical Commission for India declared:

"We may not have at our disposal all the time we should like to have. The situation of the Church and of missions in India is not too bright, the prospects for the near future not too rosy. Is it not very urgent that we make the best use of all the means at our disposal for consolidating the Church, training the conscience of our people before the impending storm breaks out, perhaps on a large, grave scale, as it has already in some mission countries?"

SEMINARIANS TAKE TIME OFF, TURN ROAD BUILDERS, CARPENTERS, MASONS

RANCHI, India — Student-priests attending the St. Albert Seminary here took a few days off from their studies to become road builders, carpenters and masons.

Led by Jesuit Father Jos De Cuyper, a professor of Canon law at St. Albert's, the seminarians traveled fifty miles to Chandwa, the jurisdictional center of a group of eighty-five villages.

After consulting with the local government official in charge of development projects, the group armed themselves with spades and baskets and proceeded to build a road for the villagers. When this project was completed the seminarians moved to a site near Chandwa where they erected a Catholic convent. They then went to a village six miles away and helped local Catholics build a chapel there.

Upon their return to St. Albert's the seminarians unanimously expressed their determination to repeat the experiment.

Said one future priest: "Instead of choosing complete rest we offered to spend our holiday doing some useful work. We returned to the routine of seminary life with greater respect for the ordinary man who earns his bread with the sweat of his brow, and want to repeat this experiment next year."

INDIAN GROUP APOLOGIZES TO BISHOP FOR PROTESTS

TRIVANDRUM, India — A potential rift among Catholics over the marriage in church of the son of Kerala's Red Education Minister has been healed.

The Catholics in Kandassankadavu who protested the wedding have repented and expressed sorrow for their action to their Bishop.

The protesting Catholics had called the son of Education Minister Josep Mundasserry, a Communist. The criticized Bishop George Alapatt of Trichur for allowing him to be married in the Church. Kandassankadavu a Catholic stronghold, was the parish of Minister Mundasserry before he became a Communist.

The protesters reportedly apologized to the Bishop and voiced special sorrow for the "mental pain" caused to him by their activities. The apology followed a clarification from the Bishop's office making it clear that no church rule was violated in allowing church marriage to young Mundasserry. When criticism that he was a pro-Communist was brought to him, Bishop Alapatt reportedly obtained from him a written assurance to the effect that he is not, and never will be, a Communist. The wedding took place here in the Kerala capital, in the Latin Rite Cathedral of St. Joseph.

INDIAN STATE APOLOGIZES FOR CHURCH DESECRATION

MANGALORE, India—The Mysore government has apologized for the desecration of a Catholic Church here.

It called the desecrator "a vagrant suspected to be of unsound mind." He was identified as Rameshwar Ram, a self-styled Hindu holy man.

The government's statement was in answer to a Catholic appeal. The Catholics had called for protection of their religion from fanatic Hindu elements which they claimed seemed

interested in setting up "subversive forces" to destroy churches.

The government said the destruction of the cross of the Church of Our Lady of Dolors was not based on any particular Hindu hostility toward Catholics. It cited the "very cordial relations" between Catholics and other groups. And it expressed regret for the man's actions "within the precincts of the church."

The Catholic appeal said the Hindu had climbed the church's tower, knocked down the cross, spat on it and committed a vile act of desecration. It said police refused to take action, but waited for a group of Catholic youth to force the man down. Catholic eye-witnesses said the man did not seem mentally deranged, but rather feigned the appearance to escape.

GOVERNMENT AUTHORITIES ISSUE ORDER RESTRICTING FOREIGN ASSISTANCE TO PRIVATE SCHOOLS IN INDIAN STATE

MADRAS, India — Claiming that foreign aid to private schools is detrimental to this country's honor, Madras State government authorities have issued an order restricting financial help from foreign countries to educational institutions.

Although it applies theoretically to all private schools, the government ruling was seen here as mainly directed against Christian, and especially Catholic institutions.

The order resulted from allegations circulated in official government circles to the effect that Christian leaders were obtaining money from abroad

after spreading exaggerated tales about poverty in India. This, state authorities felt, was harmful to the country's honor.

The government further supports its ruling by threatening to withdraw recognition from private schools which would refuse to obey the order. All recognized private schools in Madras State are subject to government regulations and, as such, receive financial grants from State authorities to help meet operating costs.

The ruling said recognition might be refused or withdrawn if any private school appealed for financial assistance from foreign countries "in such a way as to undermine the prestige of this country."

Shortly after the order was issued the New Leader, English-language Catholic newspaper here, declared editorially that the ruling was part of the "undeclared cold war" being waged in India against Christian educational institutions.

The newspaper called it incomprehensible how aid given to private schools could be considered detrimental to the honor of a country which has accepted considerable amounts of foreign assistance for its other needs.

In all fairness, it said, the government should then refrain from appealing to foreign countries for any type of assistance. But this would obviously not be to the government's liking, the Catholic paper said, because it knows very well that it cannot afford to forego such aid.

"The only shrewd way the government can continue to enjoy the benefits (of foreign assistance) and

safeguard its prestige is therefore by issuing a rule of this type, which may be used in the undeclared cold war against the native as well as the foreign Christian missionary," it declared.

LEGISLATOR INJURED BY INDIAN COMMUNISTS

TRIVANDRUM, India — One Catholic legislator has been injured and another imprisoned in the latest outburst of Communists in the Indian State of Kerala.

P. R. Francis, a member of the Praja Socialist party, was attacked by a Communist mob when he tried to reach a group of striking laborers. He was assaulted again when, bleeding from his wounds, he tried to take shelter in a nearby Catholic home.

The other Catholic legislator, Alexander Parampithara of the Congress party, said he offered himself to be imprisoned by the Communist government in protest against the "double standards" of the Communist party. He denied government charges that he sought arrest for "political purposes."

The "double standards" of the Communist government, Mr. Parampithara said, meant adopting one standard of behavior for disputes involving Communist-directed unions and a different one for non-Communist unions.

LITTLE SISTERS OF THE POOR PLAN INDIA FOUNDATION

BOMBAY, India — The Little Sisters of the Poor have obtained a plot of land in the Vinayalaya section

of Bombay where they plan to construct their first house in this city.

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, endorsed the community's project in a recent pastoral letter. He said "Their labors, while relieving distress, will be a great asset to the spiritual life of the Archdiocese."

KERALA RED'S SCHOOL NATIONALIZATION BILL VETOED BY INDIAN PRESIDENT; HAD BEEN PROTESTED BY BISHOPS

TRIVANDRUM, India — Communist-controlled Kerala's bill to let the state begin nationalizing private schools has now been vetoed by President Rajendra Prasad of India and sent back to the State government.

The measure brought forth a pastoral from Kerala's sixteen Catholic bishops while it was up for passage last summer charging that its enactment would make private schools "quasi-governmental institutions" and that "thus the one great bulwark in the state against the inroads of communism" would be "demolished." It also caused protest demonstrations throughout this most Catholic Indian state, including one here in the capital in which 100,000 turned out in defense of the state's 3,170 private schools.

President Prasad has now returned the bill to the State authorities — an action awaited since May, when the nation's Supreme Court, whose advice he had asked, reported that some parts of it violated the national constitution.

In announcing the return of the bill, Kerala Education Minister Joseph Mundasserry, a Communist, said that it had been sent back for "modifications." He said he would prepare these modifications and present them to the legislature for approval as amendments to the original measure.

Earlier, following the Supreme Court opinion, New Delhi reports quoted official circles there as holding the bill to be beyond modifications. They said, according to the reports, that the Supreme Court criticism of some provisions was so broad as to necessitate fresh legislation altogether.

Mr. Mundasserry's statement, given in a press interview, contradicted these reports. But there was no official confirmation from New Delhi on the Mundasserry remarks.

The Supreme Court criticized the entire school nationalization proposals of the original measure. However, it failed to condemn some other clauses also objected to by Catholics and other school-running groups.

Mr. Mundasserry said that the proposed modifications would be moved at the next legislature session. The Assembly is scheduled to resume sittings either in August or early in September.

The Minister's remarks coincided with the laying of the bill as returned on the table of the House. The text of the measure was accompanied by an official copy of the Supreme Court opinion, but there was no comment by the central government. This was taken in some quarters to mean that New Delhi authorities did not wish to commit themselves on the extent of the "modifications" that would be necessary.

FULL RIGHTS GRANTED TO CHRISTIAN HARIJANS BY INDIAN STATE OF BOMBAY

BOMBAY, India — Reversing its former policy of discrimination, the government of Bombay State has extended full rights to members of the Harijan classes who have been converted to Christianity.

Harijans belong to the former untouchable caste of the Hindu religion. When the caste system was abolished by the Indian Constitution of 1949, certain concessions were made to the Harijans, who were economically and socially behind most Indians.

In administering the constitutional provision, however, many states ruled that Harijans ceased to be members of that class and lost their rights to special government benefits if they joined a non-Hindu faith.

The Bombay government's decision amounts to a recognition of the Catholic position that Harijans should not lose any of their privileges when they become converts to Christianity or other non-Hindu religions.

The government's original policy, Catholics held, violated the Constitution's ban on religious discrimination. Its effect was to discourage Harijans from joining other faiths in order to retain their rights.

The new decision marked the second time this year that an Indian state had taken steps to extend full rights and benefits to Christian Harijans. Similar measures were adopted late in March by government authorities of the state of Madras.

INDONESIA

ASKS PRIESTS TO LEAD PEOPLE TO TAKE PART IN OFFERING THE MASS

DJAKARTA, Indonesia — The clergy of Indonesia's capital were urged by an internationally known liturgy scholar to lead their people in learning to take an active part in the Holy Sacrifice of the Mass.

Father John Hofinger, S.J., Austrian-born director of the Institute for Mission Apologetics in Manila, said that such congregational participation in the liturgy is the wish of His Holiness Pope Pius-XII.

The Jesuit, who set up the Manila institute after his expulsion from Red China in 1948, and who lectures frequently in the United States, stopped in Djakarta for several days on a liturgical fact-finding visit. He told a meeting of priests:

"There is no need to wait for drastic reforms by Rome, because when we use all of the (liturgical) means which are now at our disposal, we can succeed. One of the most efficient of these means is the so-called Community Mass, in which the people, praying and singing in the vernacular, have a complete spiritual union with the officiating priest."

LABOR DAY IN INDONESIAN CITY KEPT FROM BEING RED FETE BY CATHOLIC MINORITY'S EFFORTS

DJAKARTA, Indonesia — The tiny Catholic minority in the labor force succeeded in keeping Labor Day a non-Communist festival in Surabaya,

site of the Indonesian Navy base in eastern Java, it was learned here.

Labor Day is traditionally marked by massive Communist propaganda displays in major Indonesian industrial centers. But Catholic representatives on the Surabaya Labor Day committee held out successfully against making the holiday a Red one.

Threatening to quit the committee and boycott the celebrations, they won the support of the other non-Communist labor spokesmen. The plans of the Communists were voted down in committee, so Surabaya's celebration had none of the red flags, giant portraits of Marx and Lenin or playing of the "Internationale" which marked the Holiday elsewhere.

During the official reception, the leader of the Catholic workers was elected to speak in the name of all Surabaya workers — thus eliminating the normal Red harrangue.

NEW MONTHLY PUBLICATION PRINTED FOR CATHOLICS IN INDONESIAN MILITARY

DJAKARTA, Indonesia — A new monthly magazine for Catholics in Indonesia's armed forces has been published here.

Edited by Father (Lt. Col.) J.O.H. Padmoseputro, the first issue had a circulation of 10,000. With this publication the Catholic chaplains hope to promote a closer contact among the thousands of Catholic soldiers scattered over the vast archipelago, who often live as a small minority among their Moslem comrades.

BISHOP STRESSES NEED FOR VOCATIONS IN INDONESIA

DJAKARTA, Indonesia — The need for more religious vocations in Indonesia has been stressed here by Bishop Jean Martin Van der Burgt, O.F.M. Cap., Titular of Abila in Palaestina.

In a pastoral letter to all parents and teachers and teachers in his territory Bishop Van der Burgt, who is Vicar Apostolic of Pontianak in the island of Borneo, called for a renewal of activity to promote vocations for priests, Brothers and Sisters.

With a Catholic population of about 3 million, Indonesia has a total of 233 native Diocesan and Order priests as compared to 801 from foreign countries. Native Brothers and Sisters number respectively 92 and 59, while 452 Brothers and 1,623 Sisters from abroad are at work in the country.

But at the same time a total of twenty-nine major and minor seminaries throughout Indonesia are attended respectively by 181 and 1,439 students.

NEW CATHOLIC PRESS CENTER OPENED IN INDONESIAN CAPITAL; HAS OFFICES, LIVING QUARTERS

DJAKARTA, Indonesia — A new Catholic press center providing both offices and living quarters for journalists here was blessed and opened by the Vicar Apostolic of Djakarta.

The new building, inaugurated by Bishop Adrianus Djajasepootra, S.J., is located on a main thoroughfare of the Capital, but in a quiet section in

the center of the city. It is the headquarters of the Penabur Foundation, which publishes Penabur (The Sower), the biggest Catholic weekly in Indonesia; Pax, Catholic weekly news bulletin, and Pembimbing Putra, a Catholic weekly for young people.

About fifty representatives of Djakarta's Catholic community attended the dedication ceremonies. They included Ignatius J. Kasimo, chairman of Indonesia's Catholic political party; Henricus Soetarto Hadisoedibjo, leader of the Catholic delegation in the parliament, and M.J. Oentoe, head of the Catholic section of the Ministry of Religious Affairs.

The blessing of the building by Bishop Djajasepootra was followed by a speech by Father Josef Wahjosudibjo, O.F.M., chairman of the Penabur Foundation. Stressing the importance of a strong Catholic press in Indonesia's current period of danger and tension, he thanked the Catholic community for helping to build the new center.

Father Wahjosudibjo noted that even though the building houses a large office, stencil room, photographic dark room and archives section, four-fifths of it is set aside for the living and recreation needs of the employees.

The Penabur Foundation is especially proud of this fact, the Franciscan continued, because it is now able to provide its workers with quarters of a quality generally unavailable in overcrowded Djakarta. The workers are all young and still students ranging from secondary school to university level, he said, and the new building provides them with space to live, work and study in quiet.

The building has both family apartments and boarding facilities for bachelor workers.

Catholic party chairman Kasimo, speaking in behalf of the Catholic community, also expressed pride in the new building. He said he hoped it would make it possible to merge the two Catholic weeklies published in Djakarta and thus strengthen the position of the Catholic press.

BISHOP SCORES INDONESIAN AUTHORITIES' TENDENCY TO BAR ENTRY TO MISSIONERS

THE HAGUE, Netherlands — A bishop in Indonesia has sharply criticized the attitude of authorities who try to prevent foreign missionaries from entering that country.

An article denouncing the refusal of visas to missionaries was written by Bishop Antoine Thijssen, S.V.D., Apostolic Vicar of Ende in the Indonesian island of Flores. It appeared in "Catholic Missions," monthly publication of the Divine Word Fathers here.

Declaring that the presence of missionaries is indispensable for the social progress of Indonesia, Bishop Thijssen wrote that the denial of entry permits should not be blamed on the government itself but rather on minor officials who often do not carry out favorable government measures.

"Indonesian authorities who are responsible for the refusal of visas to foreign missionaries," he declared, "are not aware of the damage they are doing to the religious and social development of their people. They are excluding the best potential for the establishment of a healthy, thriv-

ing society in our young nation."

He added that no clear reasons have ever been given as to why visas were refused to Dutch and other foreign missionaries, although "doctors, technicians and even political agents from Red China have been allowed to enter the country."

The prelate stated that rapid social development is urgently needed to raise the living standards of the population of Flores, about 70 per cent of whom are Catholics.

Pointing to the good work done by missionaries in his territory, Bishop Thijssen appealed to international organizations to channel part of their assistance programs to underdeveloped countries through these missionaries. He referred in particular to the United Nations' Educational, Scientific and Cultural Organization and the World Health Organization.

CHURCH MUST LEAD IN DEVELOPMENT OF AFRO-ASIAN NATIONS, INDONESIAN BISHOP SAYS; HITS WESTERN POLICIES

SEMARANG, Indonesia — Indonesia's senior native bishop warned that unless the Universal Church takes a lead in the development of the peoples of Africa and Asia she faces the prospect of losing them the same way she lost the European working class in the last century.

Bishop Albertus Soegiapranata, S.J., Vicar Apostolic of Semarang, said the big question about the future of the Asian African countries is: "Will they develop themselves with the Church or without her?"

HOLY SEE NAMES NEW PAPAL INTERNUNCIO TO INDONESIA

VATICAN CITY — The Counselor of the Apostolic Delegation to Mexico, Msgr. Gaetano Alibrandi, has been named Papal Internuncio to Indonesia.

Msgr. Alibrandi, 44, is a native of Catania, Sicily. His higher studies were taken at the Lateran University and at the Pontifical Ecclesiastical Academy in Rome.

The New Internuncio entered the diplomatic service of the Holy See in 1941 and served in various assignments in the Vatican Secretariate of State, Italy, Turkey and Ireland.

In 1956 Msgr. Alibrandi was assigned to the delegation in Mexico. While serving at that post he was assigned to Indonesia.

JAPAN

JAPANESE ISLAND, ONCE ENTIRELY CATHOLIC, HAS FIRST ORDINATION RITE

TOYOE, Japan — Although Catholicism was brought to the Amakusa Islands southwest of Japan in 1567, residents have had to wait until this year to witness their first ordination ceremony.

Father Joseph Takemori a native of Shimo island, was ordained in the village church here by Bishop Dominic Fukuhori of Fukoka.

Father Takemori, was not the first islander to become a priest. Four others have been ordained on mainland Japan during the past thirty years. But he was the first native to take his vows on his home island.

More than three centuries ago Shimo island was almost entirely Catholic. At Hondo, the present capital of the island, the Jesuits had established seminary for native vocations. But no person who had studied at the seminary was ordained.

Both the seminary and nearly the entire Catholic population of the island were wiped out in the Shimabara Revolt of 1638 when the Japanese army massacred nearly 37,000 Christians.

Today, a solitary stone obelisk in the middle of a barley field marks the site of the former Hondo Seminary.

An overflow crowd attended the first ordination ceremony. Pagans were as numerous as Catholics at the historic event. Most government and civic leaders of the island attended Father Takemori's ordination.

Currently, three Columban missionaries care for three parishes for the island's 1,400 Catholics.

U.S. SERVICEMEN IN JAPAN ARE BENEFACTORS OF CATHOLIC ORPHANS

TOKYO, Japan — Three U.S. servicemen flew here from Honolulu to visit Holy Family Orphanage in Osaka, which members of their regiment have been helping since 1945.

Members of the Wolfhound Regiment, 27th U.S. Infantry Division, were met by three little girls from the orphanage.

Since 1949 members of the regiment have contributed about \$250,000 to the orphanage, which is operated by the Daughters of Charity of St. Vincent De Paul.

At the end of World War II the Sisters gave shelter to some of the many children orphaned by the bombings of Osaka. Because of the lack of food and proper housing facilities, the Sisters were in great need until the Wolfhound Regiment moved into the city in 1949. Since that time, the G.I.'s have been constant contributors to the orphanage.

Another example of the care and interest shown Japanese orphans by U.S. servicemen in Japan occurred in Iwakuni when Catholic Marines of the First Marine Aircraft Wing were hosts to thirty-five children from a nearby orphanage at Sunday breakfast.

The children, from the Garden of Light orphanage, sang the Mass, which was conducted by Yasuo Sasaki, an alumnus of the orphanage, who was one of the first atomic bomb orphans admitted to the institution.

Founded by the native Japanese Congregation of the Sisters of the Light of the Gospel, the Garden of Light orphanage was founded in Hiroshima after World War II for children orphaned by the atomic bomb dropped on their city.

LEGION OF MARY CURIA GOES TO THE LEPERS

KUMAMOTO, Japan — Legion of Mary officers at nearby Kefuen Leprosarium could never come here for meetings of the Legion's Kumamoto Curia, so the curia went to them.

The curia held its annual post-Easter meeting at the leprosarium.

The local praesidium reported on the members' work among the 1,725 patients, and outlined the difficulties of the apostolate at Kefuen. But it

noted that in spite of obstacles, religious progress among the Hansen's Disease patients has been steady during the past year.

JAPAN'S BISHOPS ORDER ANNUAL 'EMIGRANTS' DAY'

TOKYO, Japan — The Bishops of Japan have announced the establishment of an annual Emigrants Day on which the faithful are to be instructed on the need to aid emigrants both by prayer and material aid.

The announcement came at the end of the annual spring conference of the National Catholic Committee of Japan, attended by the nation's fifteen bishops and by more than forty mission superiors. The Bishops said that Emigrants' Day is to be observed on the first Sunday of May, beginning next year.

The conference closed with the imparting of the apostolic blessing of His Holiness Pope Pius XII by Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan. The Pope had granted the blessing during a private audience with Archbishop de Furstenberg earlier this year.

JESUIT MISSIONER AWARDED HONOR BY GOVERNOR OF TOKYO

TOKYO, Japan — A German Jesuit missionary who directs a relief organization in one of the worst areas of Tokyo has been publicly honored by the governor of the city.

Father Alois Michel, S.J., director of the Sophia University Settlement, received a certificate for his outstand-

public service and social work from Governor Seiichiro Yasui at the recent sixth Tokyo Social Welfare Congress. He was the only foreign recipient of the citation among the thirty social workers honored on the occasion.

The Sophia University Settlement was founded twenty-six years ago to help the poor and destitute in the slum area of Machiya, near Tokyo. During the day the settlement also takes care of children whose mothers are working. Students of Sophia University, the Jesuit University of Tokyo, help out at the settlement.

LES CATHOLIC EDUCATION GAINS IN JAPAN THE HIGHLIGHT OF CHURCH'S WORK THERE SINCE WAR

TOKYO, Japan — The progress made by Catholic schools in Japan is "perhaps the most remarkable of all apostolic endeavors since the war," a prominent Jesuit educator declared here.

Father Joseph Roggendorf, S. J., retiring head of the Education Department of the National Catholic Committee of Japan, told the spring conference of the nation's bishops and religious superiors that the Church's gain on the education front is "certainly the one to make the most conspicuous mark on the national life as a whole."

The German-born priest, a professor at Tokyo's Sophia University who has presided over the NCCJ's Education Department since it was organized twelve years ago, had these figures to back up his statement:

The number of Catholic-operated schools, 584, is a six-fold gain since the end of World War II and an increase of nearly 50 per cent in the past five years.

When the war ended, the Church in Japan could count 1 university, 26 middle and high schools, 12 elementary schools and 60 kindergartens. Today it has 2 post graduate institutions, 6 universities, 14 junior colleges, 76 high schools, 81 middle schools, 48 elementary schools, 24 special schools and 333 kindergartens. With over 120,000 pupils attending these schools — 40,425 in the kindergartens and 80,127 in the other institutions, its enrollment figures total just under half the Catholic population of Japan, 241,475.

Statistics cannot express the apostolic impact of the Catholic school system. But it is considered indicative that with Catholics totaling only 12.5 per cent of the overall enrollment, the proportion of Catholics in the graduate schools is 65 per cent, in vocational schools 35 per cent, and in universities 23 per cent.

Also on record is the fact that 15 per cent of the non-Catholic boys attending Catholic schools are converted, against 10 per cent of the girls.

The Education Department of the National Catholic Committee of Japan has filled a major void in the coordination of Catholic educational activities in the nation. Since its establishment, regional educational centers have been established, a number of textbooks compiled, a monthly liaison organ founded, and experts called in for advice on curricula, moral guidance, expansion, pay scales and other vital questions affecting both pupils and

teachers. Of the latter, there are 1,777 Religious and 4,744 laymen.

Two years ago it was possible to set up the National Catholic Education Association, which now, through its central Tokyo office in the National Catholic Committee headquarters buildings, serves to guide and protect the educational interests of the Church in Japan.

Among its accomplishments thus far are the Catholic education monthly, *Katorikku Kyoiku*, whose circulation last year passed the 9,000-mark, and the kindergarten review *Kodomo no Sekai* (Children's World), with a circulation of 28,000.

The association has found employment for about a hundred teachers, advised on health and pension plans, arranged retreats for teachers, supported regional congresses and planned lectures in various districts.

The central association has also represented regional schools at the national Ministry of Education and maintained contact with the government concerning such current issues as the problem of moral education.

MARYKNOLL FATHERS BUILDING MINOR SEMINARY IN JAPAN

KYOTO, Japan — The first stage of construction has begun on the new Maryknoll minor seminary here.

Father William F. Pheur, Maryknoll regional superior, reported that a mammoth bulldozing operation on a hillside near Kyoto has been completed.

The two lower tiers of the building grounds have already been leveled.

A third tier has also been carved out of the mountainside, and will become the site of a Carmelite convent.

In addition to its buildings, the new seminary will also provide a cemetery for Religious of the Diocese of Kyoto.

HOSPITAL NUNS PRAISED FOR WORK IN JAPAN BY JAPANESE MEDICAL JOURNAL

NAGASAKI, Japan — Following their expulsion from mainland China in 1948, the Hospital Sisters of St. Francis decided to make a new start here amid the rubble left by the atomic bomb.

Within a year the Hospital Sisters had acquired the former Franciscan minor seminary here which they transformed into a hospital despite its damaged condition from bombing and the almost total absence of equipment, drugs and food.

In 1950, Bishop Paul Y. Taguchi of Osaka invited the Hospital Sisters to open a hospital in Himeji, a city of 200,000 on the Inland sea thirty-two miles west of the port city of Kobe.

An unused factory on the outskirts of the city was purchased for the nuns, who adapted the wooden buildings for use as St. Mary's hospital. This institution was recently paid an outstanding compliment in an issue of the Okayama Medical University journal.

The article, entitled "Hospital Filled with the Spirit of Love," was written by a non-Catholic. Following are excerpts from the article:

"St. Mary's" hospital lies nestled on the slopes of Mount Harima on the northern borders of Himeji. As the name indicates, this is a Catholic hospital and is conducted by Sisters whose lives are inspired by St. Francis of Assisi.

"The wooden buildings are not ostentatious, but as soon as one enters the door he is impressed by the deep-spiritual atmosphere.

"At the entrance is a shrine of the Blessed Mother while everywhere one looks are pictures of the saints and images of the crucified Savior. One feels purified of the grime of this world which clutters up the heart.

"Most of the twelve doctors on the staff are Catholic while one, Scheut, Father Gerald Goedertier, head of the ophthalmic department, is a priest. As most of the nurses are also Catholics and work under the direction of the white-veiled Sisters, this hospital is pervaded with a spirit of kindness which, to this writer, seems unique.

"Last year 800 major operations were performed with but one fatality. No other hospital in the Kansai (a western Japanese plain) area can boast of such a record."

Late in 1957 the Hospital Sisters of St. Francis opened a novitiate in Tokyo and plan to establish a hospital here at some future date. At present there are forty-two Hospital Sisters in Japan, twenty-seven of whom are Japanese.

FIFTEEN JESUITS, ARE ORDAINED IN JAPAN

TOKYO, Japan. — Fifteen Jesuits representing five nations were ordained here recently for the Japan prov-

ince of the Society of Jesus.

These included three Americans, four Japanese, one Hungarian, six Spaniards, and one Brazilian.

The Americans ordained are Father Russell F. Horton of Grand Rapids, Mich., Father Robert M. Deiters of Cincinnati, and Father Francis Mathy of Green Bay, Wis.

The Brazilian is Father Eduardo Yoshimichi Hirata who has the distinction of being descended from ancestors who were Christians over 300 years ago in Kyushu, Japan.

Among the Japanese Jesuits ordained is a former Japanese Army officer, Father Paul Ono. Following the ordination ceremony, Father Ono baptized his father and mother.

Another newly ordained priest, Father Yoshimasa Tsuchiya, is the first graduate of 20-year-old Rokko Jesuit middle and high school in Kobe, Japan, to become a Jesuit priest. He is a convert as are his parents and sister.

TOKYO'S SOPHIA UNIVERSITY ESTABLISHES INSTITUTE FOR STUDY OF ORIENTAL RELIGIONS

TOKYO, Japan. — An Institute for the Study of Oriental Religions has been established at the Jesuit-operated Sophia University here.

Father Peter Arrupe, S.J., Provincial for the Society of Jesus in Japan, said in announcing the new institute that it was set up to fulfill a desire that has been expressed by the Sacred Congregation of Seminaries and Universities in Rome.

WESTERN IDEAS ARE CHANGING JAPANESE LANGUAGE, SAY TWO AMERICAN SCHOLARS IN TOKYO

TOKYO, Japan — The progressive impact of Western ideas as reflected in Japanese literature and languages, threatens to obscure this nation's traditional patterns of thought and culture.

This observation was made by Dr. Edward Seidensticker, an American lecturer in modern Japanese literature at the Jesuit-operated Sophia University here, during an address before the Yale Alumni Association of Japan.

As a result of this impact, Dr. Seidensticker noted, Japanese is changing more rapidly than any other major language in the world. Literature written a century ago can be read today only by educated persons and then with some difficulty.

This break with tradition, the scholar suggested, is related to a more fundamental change that has taken place in the basic philosophy of Japanese thinkers.

From about the eighth century until the Meiji Restoration in 1868 the Japanese tended to view the world as static and incapable of improvement. Over the past century, Western ideas of reform and change have exercised an increasing influence in Japan.

Another American scholar has noted the same phenomenon. He is Father Bernardine Schneider, O.F.M., of Cincinnati, who, as director of the Franciscan Biblical Institute here, is currently engaged in a critical transla-

tion of the Old Testament into Japanese.

Father Schneider's most perplexing problem is to adapt the vocabulary and idiom of his translation to the changing pattern of the Japanese language in such a way that it can serve as the standard biblical text for many years to come.

This work is a direct translation from the original languages and will be the first critical edition of the Bible in Japanese.

Begun two years ago at the request of Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan, the work is expected to take ten years. Genesis and the Book of Tobias will be published this year.

MISSIONER ADAPTS ANCIENT BUDDHIST CEREMONY TO CHRISTIANITY IN JAPAN

AODANI, Japan — Maryknoll Father Leo Steinbach, has made the first attempt to adapt an ancient Japanese ceremony to Christianity.

Every summer Buddhists in Japan commemorate their dead with a lantern dance festival called Bon Odori (Bon Dance). It is said that the Bon Odori has been observed in this country ever since Buddhism was introduced to Japan from China some 1,400 years ago.

The purpose of the lantern festival is to commemorate ancestors and stimulate ancestor worship. Especially in country districts the dance of the festival is the main social event of the year — all of the young folks gathering at the grounds of the local

rine or temple, and dancing well to the night, with the oldsters watching the entertainment.

Permission has been granted to Catholics to take part in the lantern festival dancing on the grounds that the Bon Odori is considered now to be a social affair rather than a religious one.

However, Father Steinbach, found that in his parish of Aodani, in a farming village not far from Kyoto, young Catholics hesitated to participate in the event.

Some had gone to the Bon Odori but were chided by pagan neighbors who accused them of being hypocrites, apparently convinced that Christians may not participate in the dancing. Hence, the young parishioners felt they could not take part in the festival and enjoy themselves as in the past before they became Christians.

Although there is nothing wrong with the music of the festivals, the ballads are written usually by Buddhist monks singing the praises of their own heroes who lived and died several hundred years ago.

Young Catholics felt themselves isolated from the social life of the village, so Father Steinbach, 53-year-old veteran missionary of Korea and Japan, decided to do something about the situation.

He felt the Church should do something to supply the Catholic young people with a social life to replace that apparently lost to them when they became Catholics. The impression that becoming a Catholic required cutting oneself off from the social life or the community would certainly not attract many to the Church.

With the approval of Bishop Paul Furuya of Kyoto, Father Steinbach decided to put on a Catholic Bon Odori dance festival.

First he engaged the services of a Catholic poetess. She wrote a ballad praising the life and heroism of Takayama Ukon, a saintly and famous Christian daimyo (feudal lord) who is well known to the people of Japan.

Then a professional Ondo-tori, or "caller", was brought in to memorize the script, and the date was set for the Catholic Odori.

The platform on which the caller and his several attendants are seated was borrowed from the village authorities and everyone was invited to attend. Even non-Catholics, who had always organized the local Odori, decided they would attend the festival at the Church.

The night of the entertainment found several Japanese priests as well as many Maryknollers of the area gathered to witness the performance, and see the reception it would receive.

All were unanimous in their praise and approval. Practically everyone in the village was there and almost everyone appeared to be participating.

NEW SUPERIOR FOR COLUMBANS IN JAPAN

TOKYO, Japan — Msgr. Henry O'Donnell, S.S.C., has been appointed new regional superior of the ninety-two Columban Fathers assigned to the society's missions in Japan.

KOREA

BREVIARY USED BY MISSIONER, WHO DISAPPEARED WHILE RED CAPTIVE, FOUND IN SEOUL

SEOUL, Korea — The breviary being used by Msgr. Patrick Brennan, Prefect Apostolic of Kwangju, when he was seized by the Communists in July, 1950, has turned up in a Seoul bookstall.

The Chicago-born prelate was taken by the North Korean Reds the month following their invasion of South Korea. He and two other Columban missionaries, Fathers Thomas Cusack and John O'Brien, were last seen alive at Taejon in September, 1950, when they were captives of the Reds who had overrun the whole west coast of South Korea. There has been no news of them since. In December, 1950, when Msgr. Brennan was presumed to have died, Samuel Cardinal Stritch pontificated at a memorial Mass for him in Chicago.

The breviary being used by Msgr. Brennan, when he was arrested, was the volume containing the Summer quarter of the daily Divine Office which priests recite. The book was discovered by Father John Vaughan of Dunedin, New Zealand, when he happened to stop at a small bookstall here. He looked inside for the owner's name. On the flyleaf he found the inscription: "P. Brennan 18/Dec. 1926."

Msgr. Brennan was ordained for the Chicago Archdiocese in 1926 and

served there until he was transferred to the Society of St. Columban in 1936. He came to Korea the following year.

How his breviary found its way to the Seoul bookstall is anybody's guess.

BISHOPS' AGENCY MAKING NOODLES TO KEEP RELIEF FLOUR OFF KOREAN MARKET

SEOUL, Korea — The American Bishops' overseas relief agency has started to manufacture noodles here in an effort to keep relief flour from being resold by its recipients.

The noodle-making project was initiated by Catholic Relief Services-National Catholic Welfare Conference following complaints by the Korean Flour Millers Association that relief flour imported duty-free was being sold illegally and was detrimental to their business. The Catholic agency and four other relief groups were cleared of responsibility by the Korean government, which began an investigation of the millers' charges last March.

As part of its intensified effort to insure that recipients of the U.S. government relief flour did not put it on the market, CRS purchased a noodle-making machine for \$500. The machine is capable of producing 100,000 pounds of noodles a month, and is viewed as a pilot project to encourage Koreans to make their own noodles with the relief flour they receive.

The project got off to a start by employing ten war widows and three male refugees from North Korea. The noodles are packed in five-pound packages bearing the legend: "From the people of the United States of America; distributed through CRS-NCWC; not to be sold."

The noodles have already taken the place of flour distribution in some areas.

CRS-NCWC gained publicity both for the noodles and for its efforts to keep relief flour off the local market through the annual picnic sponsored here by the Boy Scouts of Korea. The Boy Scouts had appealed for relief foodstuffs for the affair, and CRS-NCWC came through with enough noodles to feed the 10,000 mothers and children who turned up in the grounds of the Eucksoo Palace for the picnic.

Meanwhile, answering a request of the Ministry of Social Affairs, CRS-NCWC prepared a large shipment of cornmeal for distribution to more than a million hungry people in four different areas. The 60,180 bags of cornmeal weighing 100 pounds each are helping alleviate the "spring hunger" which afflicts the country at this time of year, when the fishing is bad and the food stores from the previous harvest are virtually exhausted.

To insure that the American relief foodstuff actually goes to the people who need it most, CRS has provided for distribution of it on the parish level, supervised personally by the local priest.

NEW APOSTOLIC DELEGATE TO KOREA CELEBRATES MASS IN SEOUL CATHEDRAL

SEOUL, Korea — Msgr. Egano Righi-Lambertini, newly arrived Apostolic Delegate to Korea, celebrated a Pontifical Mass in the Cathedral of the Immaculate Conception here.

It was the first public appearance of the new Delegate since his arrival here. He was named to the post last December 28, while serving as counselor of the Apostolic Delegate to Great Britain.

In a liturgical reception led by a cross bearer and divinity students in choir dress, Bishop Paul Ro of Seoul met the new Delegate near the entrance to the cathedral grounds. Accompanied by the Bishop and some priests of the Seoul vicariate the Delegate passed along a route lined by Catholic students and laymen, imparting his blessing as he proceeded on his way to the cathedral entrance where he was received by the pastor of the cathedral parish.

In a short address during the Mass, the new Delegate paid tribute to his predecessor Bishop Patrick Byrne, M.M., who died in a prison camp on December 6, 1950 in North Korea, and to Bishop Thomas Quinlan of the Columban Fathers who for four years was Regent of the Apostolic Delegation of Korea as well as Vicar Apostolic of Chun Chon.

The Delegate was later received at the Presidential Palace by President Syngman Rhee of Korea.

NEW PARISH IS 20TH IN KOREAN VICARIATE

ULGIN, Korea — Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chunchon, blessed and dedicated the new St. Joseph Church in this fishing town on the east coast of Korea.

The opening of the new parish here raises to twenty the number of parishes in the Columban Father's Vicariate Apostolic of Chunchon.

There are at present only ten Catholics in the newly erected parish, out of a total population of 90,000. But about 200 catechumens are receiving instructions.

The new stucco church will seat 450 people. First pastor is Father Leo Clarke, S.S.C., of County Westmeath, Ireland.

LEGION OF MARY EXTOLLED FOR AID TO BISHOP, PRIESTS IN APOSTOLIC LABORS IN KOREA

SEOUL, Korea — Bishop Harold Henry, S.S.C., Vicar Apostolic of Kwangju, has praised the Legion of Mary as the Catholic Action group that is helping him most in his vicariate.

Speaking to a group of Catholic laymen Bishop Henry told them how, with the assistance of that organization, he and thirty-five priests working in twenty-five parishes were able to instruct and baptize 6,967 Korean adults last year and how they hope to instruct and baptize another 15,000 this year.

There are now 20,000 catechumens in Kwangju. Stressing that no catechumen is baptized without at least six months of instruction, Bishop Henry admitted that it is impossible for his few priests to teach them all. The Legion of Mary does it for the priests and they examine the catechumens during the course as they finish each section of the catechism.

Noting that the organization has about 1,000 members at work in his vicariate, Bishop Henry stated that two things are necessary for the fruitful operation of the Legion. First, members must be fully imbued with a spirit of self-sacrifice; they must be prepared to give freely and generously of their time and energy to carry out their assigned tasks. Second, the "Legion system" must be strictly respected in all the fields of its activity.

Bishop Henry told his listeners that each member of the organization in Kwangju spends at least two hours each week doing Legion work. Worksheets, reports on work done, and discussions on ways and means to improve the approach to problems are all carried out exactly as in other countries. No deviation from the system is allowed.

Saying that the Legion specialized in Catholic Action in its most successful form in Korea, the bishop recalled the success of the Legion in China where Communist authorities were so afraid of it that they set up special police forces to watch its members. More than 1,000 members of the organization have died for the Faith in that country, he said, while 10,000 more are in jail.

AMERICAN SERGEANT, A CONVERT; ORGANIZES CLOTHING DRIVE FOR CHILDREN IN KOREAN ORPHANAGE

SOSA, Korea — Sixty-nine orphans the Holy Family orphanage here gave a cheering welcome to Sgt. Robert H. Graham when he arrived with a truckload of clothing for them.

The used clothing was collected in a drive started by the sergeant after he had visited the orphanage while waiting for a Sunday evening drive and saw the children's need for clothing.

He wrote to his mother in Pittsburgh, Pa., and enlisted her help in getting the clothing drive under way. She in turn got her daughter, Mrs. Audrey Cheloski of Duquesne, Pa., Den Mother for a troop of Girl Scouts, to help with the collection. A door to door collection was aided by St. Joseph's church in Duquesne and the Pittsburgh Council of Churches.

At this point the drive snowballed, due to an appeal made by Pittsburgh's station KDKA-TV. The program, "Pittsburgh in the A.M.," featured the appeal for a week with such success that both the Army and Navy Recruiting Main Stations volunteered to act as collection points for the clothing. The Navy Recruiting station obtained permission to transport the clothing to Korea on the first available ship.

The 135 boxes, each weighing thirty pounds, were landed at Pusan and then taken to Kimpo Airbase, where Sgt. Graham is stationed with an Army liaison detachment. The orphanage is located three miles from

the base and the clothing was brought over by truck.

The orphanage is in the care of the Holy Family Sisters. Sister Martha Ri is in charge with three other Sisters to help her in caring for the children. The ages of the thirty-five boys and thirty-four girls range from three years to 16. The children lost their parents during and after the Korean war.

Sgt. Graham received a letter of congratulation from President Eisenhower praising him for his efforts for the orphans.

The sergeant said he was amazed at the amount of clothing collected in response to one letter. He hopes that it will be possible for station KDKA-TV in Pittsburgh to adopt the orphanage unofficially and to have an annual drive for clothing for it for Christmas.

CATHOLIC POPULATION GROWS AT COLUMBAN VICARIATE IN KOREA

KWANGJU, Korea — The Catholic population of his See increased by about 50 per cent during the past year, Columban Bishop Harold Henry, Vicar Apostolic of Kwangju, has reported.

The total number of Catholics in the vicariate was 44,098 at the end of June, compared to 29,765 last year. Total population in the area is 3,336,487.

Baptisms amounted to 15,875 — of which 13,461 were of adults. This represents an increase of nearly 100

per cent over last year's 6,967 baptisms. Bishop Henry also reported that there are 18,776 catechumens under instruction in the 9,000 square mile vicariate.

Seven new parishes were opened in the vicariate last year, bringing the total to twenty-eight. In addition there are ninety mission stations, twenty-four opened during the past year. Serving the vicariate are forty-two Columban priests, seven Korean and five Salesian priests.

MALAYA

SINGAPORE CATHOLIC GROUP HOLDS FORUM ON JUVENILE DELINQUENCY

SINGAPORE, Malaya — Members of Singapore's Catholic Social Guild outlined three methods for combatting growing "gangsterism" among the colony's youth during a forum here.

Parents, teachers and social workers attended the forum, on the subject "Gangsterism Among Our Young," and heard various speakers attribute the growing problem of juvenile delinquency to crowded schools, poverty, crowded housing conditions, and insufficient recreational activities.

Proposals for combatting the problem included:

— Children should not leave their home without permission of their parents, who should also set a definite time for their return.

— Parents should remain at home more and develop a family life with their children. Particularly, the main meal of the day should be taken by

the entire family and the family should pray together.

— The schools should stage more plays which emphasize the joys and happiness of home life.

Singapore and the larger cities of the Federation of Malaya are now infested with what are known as "Yankee" gangs, which consist of youths who try to imitate the American gangsters they see in imported films.

The Catholic Social Guild has appointed a special committee to further study of juvenile delinquency in Singapore, and to seek for other solutions

MALAYA'S BISHOPS ISSUE PASTORAL AS HINDU, MOSLEM MARRIAGE LAWS ARE QUESTIONED

SINGAPORE, Malaya — The Catholic Hierarchy of Malaya has seized the opportunity given by Moslem and Hindu complaints against laxity in their own marriage laws by issuing a pastoral letter restating the principles of Christian marriage.

The pastoral was published at a time when a prominent official of the Singapore Women's Association, a non-Catholic group, declared that Malaya's divorce rate of 60 per cent surpasses that of Hollywood. She publicly advocated reform of the Moslem law of divorce, claiming it to be the main reason that Malayan women in great numbers have to go on the street to earn a living after they have been divorced by their husbands.

The Women's Association official said it is time for the government of the Federation of Malaya to tighten

to divorce laws and to take action against polygamy. Her suggestion follows others by Hindus that Hindu marriage should be monogamous. A Hindu-sponsored bill on the subject would bring the local law more into conformity with legislation passed recently in India.

Meanwhile, the Singapore Women's Association has appealed to Singapore's Catholic leader, Archbishop Michael Komendy of Malacca and Singapore, for aid in promoting their movement for monogamous marriage.

The pastoral issued by the Bishops at this juncture restates the nature and principles of Christian marriage, its sacred character and its necessary unity and indissolubility. The Bishops also noted the grave sinfulness of artificial birth prevention, citing the scriptural condemnation of Onan, who "did a detestable thing," and St. Thomas Aquinas, who declared, "we rank this sin by which the generation of a human being is prevented," as next to murder.

"For the great majority of men and women, marriage is the vocation in which they must work out their salvation," the pastoral continues. "The only plan for happy and successful marriage is God's plan."

The pastoral then quotes Baltimore's Cardinal Gibbons as saying, "The home is, for the child the first and the best school, and the parent, especially the mother, the first, most influential and the most cherished of all teachers."

The Hierarchy also said that papal directions call for prenuptial instructions for all contemplating marriage,

and insisted that "they should pray for light and guidance in choosing a life partner, looking rather for spiritual values than mere physical appearance or material wealth."

GENERAL OPENS SINGAPORE RETREAT HOUSE, LEAVES FOR HIGH BRITISH POST

SINGAPORE, Malaya — As one of his last official acts as commander-in-chief of Great Britain's Far East Ground Forces, Gen. Sir Francis W. Festing opened a new retreat house here for Catholic servicemen in Malaya. He left here for England where he became Chief of the Imperial General Staff.

Sir Francis will be the first Catholic to head the general staff since the Reformation.

Born in Dublin, in 1902, Sir Francis comes from a family which in the last three generations has produced three generals. His grandfather, Sir Francis Festing, and his father, Brig. Gen. Festing, served in the Boer War and with the British forces in World War I.

Married and the father of four sons, Sir Francis is a convert who "read himself into the Church at 16." He serves Mass whenever he can. He has made certain there will be a Catholic chaplain aboard the ship taking him to England so that he can assist at Mass and receive daily Communion.

He holds the Distinguished Service Order, is a Knight Commander of the Order of the British Empire.

TWO CHINESE GRAIL GIRLS INAUGURATE GRAIL MOVEMENT IN SINGAPORE

SINGAPORE, Malaya — Two Chinese members of the Grail, organization of lay women who devote their lives to the lay apostolate, have begun the Grail movement in Singapore.

They are Clara Sun and Mary Ruth Wong, both natives of North China, who arrived here after working in the Grail movement in both the United States and the Netherlands. Miss Wong, who went to America in 1948, is an alumna of Our Lady of Cincinnati College in Ohio and of Fordham University. Miss Sun went to the U.S. in 1949 and is a graduate of Marquette University, Milwaukee.

Both began their training in the apostolate at the Grail's American Headquarters at Loveland, Ohio, in 1952, and later took part in apostolic work at Grail centers in various parts of the U.S.

In 1957 they went to Grail headquarters in the Netherlands — where the movement was founded in 1921. They studied apostolic movements, and social and educational activities in Europe. They came here from the Netherlands.

NEW GUINEA

NEW GUINEA AREA WHERE CROSIER FATHERS WILL START MISSION IS STILL IN MIDDLE OF STONE AGE

HOLLANDIA, New Guinea — A small group of Catholic missionaries from the U.S. will soon set up headquarters in Agats, a community of

stone age people on the humid, swampy lowlands of New Guinea's southern coast.

When two priests and two Brothers of the Crosier missionaries arrive in that area, they will be in the midst of a Melanesian culture which is nearly 10,000 years removed from 20th century America.

Agats is not on the map; cartographers know very little about the southern half of Dutch New Guinea. The triangular area south of the Nassau Range and the Oranje Mountains falls rapidly from peaks over 15,000 high to low-lying coastal jungle and swamp-lands.

In this area, through which course innumerable swift-flowing rivers and tide water streams, live between 50,000 and 100,000 headhunting natives who still practice cannibalism.

Father Benno Mischke, O.S.C., Provincial of the American Province of the Canons Regular of the Order of the Holy Cross, announced recently in Fort Wayne, Ind., that the first four Crosier missionaries will set out for Agats around next October 1. It will be the first foreign mission venture for the American Province of the 700-year-old Order.

According to Father Mischke, Father Francis Pitka, O.S.C., of Pine City, Minn., currently a member of the faculty of the Fort Wayne diocesan minor seminary, will lead three other Crosier missionaries to their new 25,000-square mile mission in the Vicariate Apostolic of Merauke.

Accompanying Father Pitka will be Father Delmar Hesch, O.S.C., and Brother Clarence, O.S.C., both from Valley City, N.D., and Brother

Joseph, O.S.C., a Dutchman now stationed at Fort Wayne.

Asked to come to Agats by Bishop Herman Tillemans, M.S.C., Vicar Apostolic of Merauke, they will enter an area where five Dutch Missioners of the Sacred Heart have converted 1000 people since they started their mission six years ago.

Agats is about 300 miles west of Merauke, and the area the Crosiers will take over is about twice the size of Holland. Transportation is mostly restricted to prau, a hollowed-out log canoe used on the rivers and streams. There is no electricity. The mail boats arrive about once a month.

But there is already a church in Agats — a log-floored affair with a grass roof — and a similar new one in the town of Atsj. The few other churches in the region have only mud floors. The Agats mission also includes a house for priests that has a galvanized iron roof and is built on three-foot poles. The two Sisters of the mission have a smaller hut of their own.

The whole region has only five schools, all new and therefore having only the first grade. The main language of the people is Asmat, but since the official language is Dutch, teaching in the fourth, fifth and sixth grades must be in the Dutch language if the school is to receive a government subsidy.

The situation is complicated by the fact that there are only about fifteen Dutch-speaking people in the whole region where Crosier missionaries will work, and the missioners must rely on Indonesian or native teachers, who can teach in Malay only.

Asmat, the primary native language is complex. With its few dialects, it is spoken by more than 30,000 of the people. But Father Drabbe, one of the Dutch Catholic Missioners, has already made a study of it and finished a grammar and dictionary.

PAKISTAN

NEW SEE CREATED IN PAKISTAN; FIRST PAKISTAN PRIEST NAMED TO HIERARCHY

KARACHI, Pakistan—His Holiness Pope Pius XII has erected a new Diocese of Hyderabad in Pakistan and entrusted it to the Franciscan Order.

Named to head the new see is Franciscan Archbishop James van Miltenburg, former Ordinary of the Karachi archdiocese, from whose territory the Hyderabad See was formed. Archbishop van Miltenburg, who will retain the personal title of archbishop, has also been serving as charge d'affairs of the Apostolic Internunciature to Pakistan.

Appointed as the new Archbishop of Karachi was Father Joseph Anthony Cordeiro, former rector of the Karachi archdiocesan seminary. Archbishop-designate Cordeiro is the first local priest in the history of Pakistan to be named to the Hierarchy. He was educated in Karachi, the Papal Seminary in Kandy, Ceylon (moved since to Poona, India), and Oxford University in England.

CATHOLIC COLLEGE NAMED BEST IN EAST PAKISTAN

DACCA, E. Pakistan — A Catholic college here has been named East Pakistan's "best college."

Notre Dame College was chosen on the basis of the scores achieved by its students in the recent University of Dacca examinations. The award also cited the excellent "staff-student relationship" at the college.

Notre Dame is affiliated with the University of Dacca. It has about 300 students and a staff of eleven priests, several of them American. The principal is Holy Cross Father James L. Martin.

The award was made by the government's assistant director of public instruction. In token of the citation, a "good work recognition grant" was given to the college from government funds. Notre Dame received about \$600 for distribution to the members of its teaching staff "by way of encouragement."

The college is sponsored by the Congregation of Holy Cross. The Dacca Archdiocese is headed by a member of that congregation, Archbishop Lawrence L. Graner of Franklin, Pa.

Notre Dame trains students to qualify for a Bachelor of Arts degree from the University of Dacca. A similar Catholic college for women in Dacca is operated by the American Sisters of the Holy Cross. It has fifty students.

Recently, construction was begun on a four-story building to house the staff of Notre Dame. It will be located on the college Campus and its first floor will be completed this fall.

BISHOPS' RELIEF AGENCY ACTS SWIFTLY TO AID VICTIMS OF SMALL-POX EPIDEMIC IN PAKISTAN

NEW YORK — An outbreak of small-pox and cholera in the Chittagong

district, East Pakistan, has prompted action by Catholic Relief Services — National Catholic Welfare Conference and the U.S. Public Health Service.

The severity of the situation was increased by a cyclone which hit the region.

At the request of the Pakistan Ministry of Health, CRS-NCWC shipped to Chittagong via British Overseas Airways 40,000 metoquine (atabrine) and 90,000 quinine tablets plus a supply of vitamins. The U.S. government dispatched six Public Health doctors plus substantial amounts of vaccine and other drugs to the area.

The sections most heavily hit in East Pakistan are densely populated villages in the jungle country. It is estimated that approximately 400,000 persons have been affected.

Also, at the request of the Pakistan government, CRS-NCWC is trying to work out an emergency diversion of surplus foods from supplies enroute to India.

POPE APPOINTS APOSTOLIC INTERNUNCIO TO PAKISTAN

VATICAN CITY — His Holiness Pope Pius XII has appointed Msgr. Emanuele Clarizio, counselor to the Apostolic Nunciature in Paris, to be Apostolic Internuncio to Pakistan.

Msgr. Clarizio takes over the work of Archbishop James van Miltenburg, O.F.M., former Ordinary of the Karachi Archdiocese who served as charge d'affaires of the Pakistan Internunciature. Archbishop van Miltenburg has been transferred to the newly erected Diocese of Hyderabad.

PHILIPPINES

BISHOP, THOUGHT LOST IN STORM OFF PHILIPPINES, RETURNS SAFELY TO PORT

INFANTA, Philippines — Bishop Patrick H. Shanley, O.C.D., Prelate nullius of Infanta, was the object of an intensive air-sea search recently when his 20-foot launch was reported missing in a storm.

Because there are no roads connecting the far-flung parishes along Luzon Island's east coast, Bishop Shanley uses a launch to travel from one parish to another.

When his boat was overdue at Infanta following a storm, Philippine and American rescue units were sent looking for him along the Polillo traits.

For two days the U.S. Navy installation at Sangley Point had planes make a search. Then Bishop Shanley, unharmed, guided his boat to the Infanta docks.

PHILIPPINE LAY INSTITUTE RECEIVES NEW MEMBERS

COTABATO, Philippines — Three Filipino Women have taken their vows as the pioneer members of the Oblates of Notre Dame, a lay institute established in 1956 by Bishop Gerard Mongeau, O.M.I., Ordinary of the Cotabato prelature nullius.

The habits of the new Religious resemble the uniforms worn by air stewardesses. The Religious do not use the traditional title of "Sister," but are addressed as "Miss."

The number of novices of the Oblates of Notre Dame is increasing rapidly, and Bishop Mongeau feels that they are the answer to the problems of secularism and materialism among Filipino youth.

CATHOLIC ACTION STUDENTS ASK STATUE OF CHRIST FOR CORREGIDOR

MANILA, Philippines — Members of the Alumni of Student Catholic Action in Manila have launched a campaign for the construction of a gigantic statue of Christ on Corregidor, scene of the heroic Filipino and U.S. military action in the war with Japan.

The United States-Philippines Shrines Commission has tentatively agreed on a six million dollar memorial which the SCA Alumni members consider as "meaningless." The design as visualized by the Shrines Commission would be constructed of concrete — two immense projections reaching into the heavens.

The Student Catholic Action Alumni feel that the statue of Christ would be more acceptable to the greater number and passed a resolution calling for a non-denominational move to work for the construction of such a statue.

Sen. Pacita Madrigal Gonzales, the only woman senator in the Philippines, and Sen. Ambrosio Padilla have pledged their full support to the project as outlined by the Student Catholic Action members.

PLAN MEETING OF FAR EASTERN BISHOPS IN MANILA IN DECEMBER

VATICAN CITY — Archbishop Rufino Santos of Manila reported here

that he has submitted for the approval of His Holiness Pope Pius XII, a plan for a conference of all Far Eastern bishops in his see city.

The Filipino prelate made his announcement at a press conference shortly after he had been received in audience by the Holy Father.

He said he hopes the meeting can be held on December 8 in connection with the rededication of the Manila cathedral.

If approved, the conference will bring together the bishops of Korea, Japan, Vietnam, Indonesia, Thailand, the Philippines and other Far Eastern countries.

55,960 BAPTIZED IN YEAR BY COLUMBANS IN PHILIPPINES

MANILA, Philippines — Columban missionaries in the Philippines had a record total of 55,960 baptisms in seventy-six parishes throughout the islands in 1957, Father William G. Hennessey, S.S.C., Columban superior here announced.

The 1957 figure represents an increase of more than 5,000 over the number of baptisms in 1956. Father Hennessey said the parish of Molave on the island of Mindanao, with a Catholic population of about 65,000, recorded the highest single total, 2,791 baptisms.

Columban priests heard 750,000 confessions, distributed Holy Communion 1,700,000 times and provided a Catholic education for 19,516 students in their parochial elementary and high schools in the course of the year. With the help of volunteer catechists, they imparted weekly re-

ligious instruction to 140,000 students in public schools, an increase of 17,000 over the previous year.

During 1957, there were 166 Columban priests working in the islands. Of these, four are directing the work of more than 20,000 members of Students' Catholic Action in the Archdiocese of Manila.

MARYKNOLL ACCEPTS NEW MISSION AREA IN PHILIPPINES

MARYKNOLL, N.Y. — The Maryknoll Fathers have agreed to take over seven parishes in an undeveloped area of some 3,200 square miles in the Province of Davao on Mindanao Island in the Philippines.

During a visitation of the Philippines late last year, Father John W. Comber, M.M., Superior General of Maryknoll, signed an agreement between Maryknoll and Bishop Joseph Thibault of the Quebec Foreign Mission Society, who is Prelate Nullius of Davao.

A mountainous, sparsely settled area, most of the communication between towns and villages on Davao is by sea. The region has exceptionally fertile volcanic soil and a fine climate. The area has a population of 365,000 (mostly pagan tribes).

Maryknollers now staff eight parishes on the island of Luzon. A mission on Mindanao puts Maryknoll on the two largest islands of the Malay archipelago. This new area is a pioneer territory to which the government is encouraging settlers to move from overcrowded northern islands.

TAIWAN

EARLY CHINESE CATHOLIC WRITINGS DISPLAYED IN TAIWAN BOOK EXHIBIT

TAIPEI, Taiwan — Samples of Christian literature ranging from early Chinese Catholic writings to modern periodicals were displayed at the National Central Library here.

During the five-day exhibit more than 2,000 Catholic works were seen by a steady stream of visitors in the main hall and one of the wings of the building. Protestant works filled the other wing of the library, which is a government agency for the international exchange of books.

About half of the books were from the library shelves, while the remainder were either loaned for the occasion or sent by publishing houses abroad especially for the occasion.

The display ranged from early Chinese Catholic writings, including works of the famous 16th-century Jesuit missionary, Father Matteo Ricci, to recent translations of the scriptures, works in Chinese and other languages on philosophy, theology and Church history, and an assortment of modern Catholic periodicals.

The exhibit was arranged by the director of the library, Dr. Chiang Ku-tsung, a recent convert to Catholicism and a leading Chinese scholar, and by a member of his staff, Father Joseph Li Kuei-liang.

Some of the early Chinese writings on display were saved by Dr. Chiang from possible destruction during the Sino-Japanese war of 1937. At the risk of his life, he entered Japanese-

occupied territory to get the books and carry them to safety.

AMERICAN JESUIT CONDUCTS COURSE IN MEDICAL ETHICS AT CHINESE UNIVERSITY

TAIPEI, Taiwan — An American Jesuit priest is conducting a course in medical ethics at the national university of Taiwan which is expected to have considerable effect on the future generation of doctors in China.

Father Edmund L. Fitzgerald of San Francisco has been attached as associate professor to the Institute of Public Health, a department of the university's College of Medicine, since he came here in 1954.

Two years ago the dean of the medical college sent a questionnaire to members of the faculty asking for suggestions regarding improvement of courses and teaching methods.

The San Francisco priest suggested that a course in medical ethics be included in the curriculum.

The suggestion was well received and a year ago Father Fitzgerald was asked to conduct a course in medical ethics for students of the medical college.

Father Fitzgerald, who had a degree in science and engineering before entering the Jesuit Order, and later received a master's degree in sanitary engineering at the University of California, pulls no punches in his lectures on medical ethics.

He lays the foundation of the course with the postulates of a first cause, immortality of the soul, and free will.

In later lectures he treats of such controversial subjects as sex faculties and marriage, sterilization, abortion, and birth control, in accordance with Catholic teaching.

"I refer regularly to traditional Chinese Confucian philosophy, and Aristotelian tenets, showing how sound natural philosophy, not based on religion, is nevertheless in harmony with the natural law and medical ethics as taught by a Christian," the priest said.

"However I never quote Catholic Church authority as such."

The course in ethics, though an innovation, is welcomed by both the medical college authorities and the students. Father Fitzgerald has an American Catholic doctor who assists him in his lectures. Dr. Edgar Hull, a Catholic from New Orleans, currently adviser at the medical college under contract with the U.S. International Cooperation Agency, gives explanatory talks in support of Father Fitzgerald's lectures.

CORRESPONDENCE COURSE IN CATHOLIC DOCTRINE PROVING GREAT SUCCESS ON TAIWAN

TAIPEI, Taiwan — A correspondence course in Catholic doctrine organized and directed here by Father Albert Cremer, C.I.C.M., is proving a success on Taiwan.

The course was initiated and advertised 18 months ago. There are more than 4,000 persons receiving the weekly lessons of the eight-month course.

The idea for teaching doctrine through the mail was borrowed from

the successful efforts of the Knights of Columbus in America. At the end of the Sino-Japanese War and shortly before the Communist coup on mainland China, the Central Catholic Bureau in Shanghai used the method in the Far East.

Missioner ousted from Red China introduced the correspondence course to Singapore. At the end of 1956 the Central Catholic Bureau in Taipei brought the technique here. Father Cremer, a Belgian-born veteran of the northern China missions, was placed in charge.

As an example of the response to advertisements in secular dailies, more than 500 people enrolled for the course as a result of one advertisement in the Central Daily News early this year.

More than half of them continued with the second section of the course though a fee is charged at that point.

"Paying this fee is a sound norm of their genuine interest," remarks Father Cremer.

Father Cremer has the satisfaction of occasionally hearing from some parish that someone has embraced Catholicism as a direct result of taking the course.

Dealing with the voluminous correspondence connected with the course is a full-time job for Father Cremer and his lay assistants. Besides the routine checking of written answers to the periodical questionnaires, the bureau must treat the hundred and one questions that arrive daily by mail.

It is enlightening, according to the priest how the problems raised for the most part are the normal problems

which have puzzled non-Catholics of the West from time immemorial.

"The most common questions concern the existence of the soul, the problem of evil and a loving God, God's foreknowledge, and free will and original sin. Questions regarding the Catholic and Protestant versions of the Bible also arise.

"Finally a recurring question, which touches very much of similar questions we would meet in the West, concerns the recent marriage in the Church of a popular movie star with a former husband. The former marriage was of course invalid — that's the point we have to explain."

Many who have finished the course write to thank Father Cremer, saying that although they have not become Catholics they are yet really grateful for the fact that life for them has now some meaning, while previously they felt that this was lacking.

Quite recently a man wrote from jail asking to be enrolled in the course. In his letter he said: "I have been an atheist. I still am. But having been punished for the error of my ways with a jail sentence, and having a lot of time to consider, I feel the need of some faith, something in which to believe. I saw your advertisement in the paper and am hoping that through your course I may find the faith I lack."

Father Cremer's eight-month course consists of thirty-five lessons, of which one section is mailed to the recipient each week. The first three lessons are introductory, treating of the existence of God, of soul, of the necessity of

religion. Only after these lessons have been studied is a fee required.

There are written questions at the end of each lesson, and every month the student is expected to mail the answers and to state any special problems that may have arisen in connection with the doctrine studied.

VIETNAM

DELEGATION OFFICIAL PRESIDES AT BAPTISM OF 1,500 VIETNAMESE

PHU-HOA, Vietnam — Msgr. Giuseppe Caprio, Regent of the Apostolic Delegation to Indochina for South Vietnam, presided at the baptism of 1,500 persons here.

Several thousand people attended the ceremony which was held outdoors. Many of those present are receiving instructions and hope to be baptized in the near future.

Following the baptismal ceremony, Msgr. Caprio offered a Mass at which the newly baptized received their first Communion. After Mass, the Apostolic Regent expressed his joy that the movement toward the Church has grown so much in Vietnam, especially in the vicariate of Qui-Nhon. He said that he hoped that the vitality of Qui-Nhon's priests will be handed down to the generations of priests to follow.

Phu-Hoa is only one of many centers in the Qui-Nhon vicariate where large numbers of converts are entering the Church. It is estimated that more than 60,000 persons are now ready or nearly ready for baptism.



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